

A CURRICULUM TO TEACH PASTORS AND CHURCH LEADERS IN THE
PHILIPPINES TO PREPARE AND PREACH EXPOSITORY SERMONS

A THESIS

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DOCTOR OF MINISTRY

BY

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To my loving wife Cora Mae
a faithful partner;
my proofreader;
and the one who put me through!

Thank You!

To my two children:

Charisse Anne

Daryll John

Thanks to you!

To my dearest friend and family:

Dr. Jeffrey, Liz, and Daniel,

My deepest gratitude to you all!

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ABBREVIATIONS

| | |
|------------------|--|
| ACF | Agoo Christian Fellowship |
| ATS | Asian Theological Seminary |
| Balangabang CF | Balangabang Christian Fellowship |
| BBSI | Baptist Bible Seminary and Institute |
| BCF | Binmalley Christian Fellowship |
| Cabaraosan CF | Cabaraosan Christian Fellowship |
| CAR | Cordillera Administrative Region |
| CBAP | Conservative Baptist Association of the Philippines |
| CBAP R-1 | Conservative Baptist Association of the of the Philippines Region - 1 |
| CB | Conservative Baptist |
| CBCF-P | Conservative Baptist Christian Fellowship - Pozorrubio |
| CBS-A RTC | Conservative Baptist Seminary Asia Region 1 Training Center |
| CBS-Asia | Conservative Baptist Seminary Asia |
| DCCF | Dagupan City Christian Fellowship |
| G12 | Government of 12 |
| GCF | Greenhills Christian Fellowship |
| GCF Metro Baguio | Greenhills Christian Fellowship Metro Baguio |
| IGSL | International Graduate School of Leadership |
| ISOT-Asia | International School of Theology Asia |
| ICF | Infanta Christian Fellowship |
| LCCF | Laoag City Christian Fellowship |

ABSTRACT

This project is an attempt to discover a solution to a pressing need among Conservative Baptist Association of the Philippines Region 1 pastors and church leaders on how to improve in the preparation and proclamation of expository sermons. This is in response to the churches' clamor for enhancement training for the leaders of the region. The primary reason for the study is to help the researcher develop a viable preaching curriculum for training church workers for his own denomination in the province of La Union. The secondary purpose of this project is to develop a preaching curriculum for Conservative Baptist Seminary – Asia.

The project succeeded in training thirty Conservative Baptist Seminary Asia Pastoral Ministry Program students and in enhancing nine Conservative Baptist Association of the Philippines Region 1 pastors, and equip thirteen church leaders.

| | |
|--------------|--|
| LLF | The Lord of Life Fellowship |
| MCCF | Mangaldan Community Christian Fellowship |
| MCF | Malasique Christian Fellowship |
| OFW | Overseas Filipino Worker |
| PBTS | Philippine Baptist Theological Seminary |
| PCC | Pines Christian Church |
| Pongpong CF | Pongpong Christian Fellowship |
| RTC | Regional Training Center |
| RLF | The Risen Lord Fellowship |
| Saddle CF | Saddle Christian Fellowship |
| SCCF | Shinil Caba Christian Fellowship |
| CCF-JC | Christ-centered Christian Fellowship – Juam Cartas |
| CCF – A | Christ-centered Christian Fellowship - Aringay |
| SCF | Seaside Christian Fellowship |
| Sta. Rita CF | Sta. Rita Christian Fellowship |
| UCF | Urdaneta City Christian Fellowship |

CHAPTER 1

THE MINISTRY CHALLENGE FOR CONSERVATIVE BAPTIST ASSOCIATION OF THE PHILIPPINES REGION I (CBAP R-I) PASTORS AND CHURCH LEADERS

The Context: CBAP R – 1

Where is CBAP Region 1?

CBAP R-1 is made up of CB churches located on the Northwestern coast of the island of Luzon a region popularly known as the Ilocos Region because it is the historic homeland of the Ilocanos.¹ It has a land area of 12,840.19 square kilometers and at the turn of the millennium, its total population as recorded in the 2000 Census of Population and Housing is 4,200,478 persons.²

There are four provinces that make-up the Ilocos region: Ilocos Norte, Ilocos Sur, La Union, and Pangasinan. But because of the small number of existing congregations in Cordillera Administrative Region (CAR), the Conservative Baptist Association of the Philippines (CBAP) National office opted to place the churches in the province of Benguet under CBAP R-1. At the time of this study the region comprises of were fourteen churches.

¹ _____, *Region I: Ilocos Region*, eTravel Pilipinas: Discover the Wonders of Island Paradise, (January 2008), under “Settings,” http://www.etravelpilipinas.com/about_philippines/region1_ilocos_region.htm, accessed December 17, 2008.

² Carmelita N. Erieta. *Ilocos Region: To Reach Five Millionth Mark in Nine Years*, 2000 Census of Population and Housing, NSO, Number: 2003-19 (January 31, 2003), under “settings,” <http://census.gov.ph/data/pressrelease/2003/pr0319tx.html>, accessed December 17, 2008.

How Did the Ministry Start?

The CB movement in the region began in 1982 through the ministry of Reverend Rick Cleveland and his family. WorldVenture³ assigned them to plant a church in the town of Agoo, La Union. Their hard work resulted in establishment of Agoo Christian Fellowship (ACF) in 1985. Pilipino church planters followed suit. Reverend Edgar Canonigo spearheaded the work in Dagupan City, Pangasinan. He and his family planted the Dagupan City Christian Fellowship (DCCF) in 1985. In the same year, Reverend Gonzalo Tigo established Pines Christian Church (PCC) in La Trinidad Benguet, and Reverend Gilbert Vitaliz planted The Risen Lord Fellowship (RLF) in Baguio City, Benguet. Then in 1988, Reverend Gilbert Delim and his wife was sent by Greenhill Christian Fellowship (GCF) to start Shinil Caba Christian Fellowship (SCCF) in Caba, La Union.

The late 80s was characterized with tremendous growth in the ministry for the region. The four pioneering works started to expand through the establishment of daughter churches in the provinces of Benguet, La Union, and Pangasinan. In Benguet, PCC started the Saddle Christian Fellowship (Saddle CF). In Pangasinan, DCCF planted the following daughter churches: Mangaldan Community Christian Fellowship (MCCF) in Magaldan Pangasinan; Malasique Christian Fellowship (MCF) in Malasique; Pangasinan, Binmalley Christian Fellowship (BCF) in Binmalley, Pangasinan. In La Union, ACF began planting the following daughter churches: Balangabang Christian Fellowship (Balangabang CF) in San Pascual, Tuba, Benguet; The Lord of Life Fellowship (LLF) in San Fernando City, La Union; Infanta Christian Fellowship (ICF) in

³ Formerly called Conservative Baptist Foreign Mission Society, then came to be known as CBInternational, and now is known by the name WorldVenture.

Infanta, Pangasinan. The church also started to plant barangay⁴ churches: Seaside Christian Fellowship (SCF) in San Manuel Norte, Agoo, La Union; Sta. Rita Christian Fellowship (Sta. Rita CF) in Sta. Rita, Agoo, La Union; Cabaroan Christian Fellowship (Cabaroan CF) in Cabaroan, Sto. Tomas, La Union; and Pongpong Christian Fellowship (Pongpong CF) in Pongpong, Sto. Tomas, La Union. In Caba La Union, SCCF planted two daughter churches: Christ-Centered Fellowship – Aringay (CCF- A) in Aringay, La Union and Christ-Centered Fellowship – Juan Cartas (CCF-JC) in Juan Cartas, Caba, La Union.

By the early 90s the number of Conservative Baptists (CB) churches in the region had reached its peak. At this time, there were eight on-going ministries in Pangasinan ten on-going ministries in La Union, and four on-going ministries in the provinces of Benguet.⁵

CBAP R-1 had its share of turbulence in the years 1994 through 2002. It was during this period that the three key leaders of the region were disciplined for acts unbecoming of a pastor. By the end of this period several churches disband while others opted to become independent from CBAP.⁶ Balangabang CF was divided. One group of her members joined the Fundamental Baptist group while the remaining members opted to change location to Pugo, La Union and change the name of the church to PCF.

⁴ A “Barangay” is the smallest politico-geographical unit in the Philippines. The whole country is divided into 13 regions. Each region is divided into provinces, each province is divided into towns, and finally, each town is subdivided into barangays.

⁵ The data came from records of CBAP Region 1 Minutes of Meeting from 1990-1996.

⁶ See Table 2 and Table 3.

Table 1 – List of CBAP R-1 Churches as of 1990

| No | Church | Location | Church Planter/Mother Church |
|----|----------------|---|---------------------------------|
| 1 | ACF | San Antonio, Agoo, La Union | Rev. Rick Cleveland/WordVenture |
| 2 | Sta. Rita CF | Sta. Rita, Agoo, La Union | ACF |
| 3 | SCF | San Manuel Norte, Agoo, La Union | Rev. Jaime Aspiras/ACF |
| 4 | DCF | Damortis, Sto. Tomas, La Union | ACF |
| 5 | Cabaroan CF | Cabaroan, Sto. Tomas La Union | ACF |
| 6 | Pongpong CF | Pongpong, Sto. Tomas, La Union | ACF |
| 7 | SCCF | Poblacion Norte, Caba, La Union | Rev. Gilbert Delim/GCF |
| 8 | SCCF-JC | Juan Cartas, Caba, La Union | Rev. Gilbert Delim/SCCF |
| 9 | SCCF-A | Aringay, La Union | Rev. Gilbert Delim/SCCF |
| 10 | LLF | San Fernando City, La Union | ACF |
| 11 | DCCF | Dagupan City, Pangasinan | Rev. Edgar Canonigo |
| 12 | MCCF | Mangaldan, Pangasinan | DCCF |
| 13 | MCF | Malasique, Pangasinan | DCCF |
| 14 | Mangatarem CF | Mangatarem, Pangasinan | DCCF |
| 15 | ICF | Infanta, Pangasinan | ACF |
| 16 | BCF | Binmalley, Pangasinan | DCCF |
| 17 | UCF | Urdaneta City, Pangasinan | DCCF and ACF/ Ptr Andrew Boado |
| 18 | San Carlos CF | San Carlos City, Pangasinan | DCCF |
| 20 | San Fabian CF | San Fabian, Pangasinan | Ptr Erving Ballesteros/DCCF |
| 19 | RLF | Baguio City, Benguet | Rev. Gilbert Vitaliz |
| 20 | PCC | La Trinidad, Benguet | Rev. Gonzalo Tigo |
| 21 | Saddle CF | Saddle, Atok, Benguet | PCC |
| 22 | Balangabang CF | Balangabang, San Pascual, Tuba, Benguet | Danny Medina/ACF |

What is the Present Condition of the Churches in CBAP R-1?

General Description of Region 1 Churches

The first ministerial challenge in the region is related to the average size of local churches. Ten churches in the region are relatively small with average attendees of 15 to

50. In the past eight years, these churches have recorded an average of 1%-5% numerical growth in membership. Only GCF Metro Baguio, RLF, and ACF had average attendees of around one hundred.⁷ The first two churches posted an average numerical growth of 5% and 10% respectively while the third one is in growth plateau.

Table 2 – List of Disbanded CBAP R-1 Churches as of 2002

| No. | Church | Location |
|-----|---------------|--------------------------------|
| 1 | DCF | Damortis, Sto. Tomas, La Union |
| 2 | Cabaroan CF | Cabaroan, Sto. Tomas La Union |
| 3 | Pongpong CF | Pongpong, Sto. Tomas, La Union |
| 4 | MCCF | Mangaldan, Pangasinan |
| 5 | San Carlos CF | San Carlos City, Pangasinan |
| 6 | San Fabian CF | San Fabian, Pangasinan |
| 7 | Sta. Rita CF | Sta. Rita, Agoo, La Union |

Table 3 – List of CBAP Churches Who Became Independent

| No. | Church | Location |
|-----|---------------|---------------------------|
| 1 | MCF | Malasique, Pangasinan |
| 2 | Mangatarem CF | Mangatarem, Pangasinan |
| 3 | ICF | Infanta, Pangasinan |
| 4 | BCF | Binmalley, Pangasinan |
| 5 | UCF | Urdaneta City, Pangasinan |
| 6 | DCCF | Dagupan City, Pangasinan |

Another ministerial challenge is the location of the churches.⁸ Only four churches are strategically located in key cities. These include LCCF, LLF, GCF Metro Baguio, and RLF. The first one is still in pioneering stage, the second at the time of this study is in chaotic situation, and the last two are enjoying positive growth in membership both quantitatively and qualitatively.

⁷ The researcher has firsthand knowledge of the data regarding the churches of the region because he served as the regional council vice chairman from 1992-1996, and as regional council secretary from 1996-2006. See Table 4 (Source: CBAP R-1 Minutes of Meeting 2008).

⁸ See Table 5.

Table 4 – Church Membership Data

| No | Church | Average Weekly Attendance |
|----|------------------|---------------------------|
| 1 | ACF | 90-125 |
| 2 | CBCF-P | 15-25 |
| 3 | CCF-A | 10-15 |
| 4 | CCF-JC | 35-60 |
| 5 | GCF-Metro Baguio | 80-125 |
| 6 | LCCF | 15-25 |
| 7 | LLF | 25-35 |
| 8 | PCC | 25-35 |
| 9 | PCF | 20-35 |
| 10 | RLF | 80-120 |
| 11 | Saddle CF | 15-25 |
| 12 | SCCF | 45-65 |
| 13 | SCF | 20-35 |

There are four churches that are centrally located at semi urbanized towns. The churches in this category are: ACF, CCF-A, and SCCF. The remaining churches are located in barangays outside the perimeters of a town.

Thus, seven churches are in excellent geographical position. These churches have the opportunity to target the middle and upper class strata of society. But only GCF Metro Baguio was able to capitalize on the opportunity. The remaining seven churches cater mostly to the lower strata of society. The primary target of barangay churches were those who belong to the lower and middle strata of society.

Table 5 – Table Church Locations as of 2008

| Barangay | Town | City |
|-----------|-------|------------------|
| SCF | ACF | RLF |
| CCF-JC | CCF-A | LCCF |
| Saddle CF | SCCF | LLF |
| CBCF-P | | GCF-Metro Baguio |
| PCF | | |
| PCC | | |

Challenges two and three mentioned above in turn results to poverty – the third challenge that faces most of pastors in the region. The majority of the pastors are facing economic difficulties. For the past 21 years or so these pastors had been underpaid. The situation worsens in the past three years because the Philippines continually experiences economic crisis. Henceforth, reports among CB churches show that 13 out of the 14 churches experience a decline in their income. As the giving in the churches go down the support of the pastors follow suit. Presently pastoral support ranges from P1,500.00 to P15,000.00 (US\$35.00 to \$322.00) per month. This means that the majority if not all of the clergy are within or even below the poverty level. As a result, a pastor can hardly provide for the basic necessities for their family. In response to his dilemma, at least five pastors to serve as bi-vocational ministers. One pastor has to bear the pain of being separated with his wife who is working as an OFW to augment the needs of the family. This move severely affects their time for ministry. Their time is divided between ministry and earning money to support their families. Furthermore, they have no extra resources for books or for continuing education.

This economic crisis also translates to lack of funds for church programs and other ministry related activities. Churches are forced to cut down on expenditures so aside from pastor's salaries, there are little or no funds is allocated to the ministry programs of the church. There are also no funds to procure facilities that could enhance the effectiveness of the ministry.

General Background of the CBAP R-1 Pastors

The pastors in the region face a unique challenge that stems from the cultural values of Ilocanos regarding education. Each house in the region has the Diploma or

Certificate of family members hanging on the wall, and oftentimes, there are graduation portraits hanging at the outside walls of their houses. The purpose of this practice is to showcase the educational achievements of the members of the household. With this in mind, the pastors' educational background should be considered because of the peoples' high regard to a learned individual.

The region has a total of 13 pastors. Their theological preparation varies from no formal training to post-graduate level. One pastor has a Master of Divinity degree while two other pastors in the region have Master of Arts in their portfolio, another one is working on his Master of Arts program through seminary education by extension, three have Bachelor of Arts in Church Ministry, three are finishing up their bachelor's program, and three have no formal theological training in a seminary context.

Since the Ilocano people highly value educational credentials, there is an urgent need for pastors to finish their studies, upgrade, and do continuing education so as to gain a degree of acceptance and affectivity among the people. The institutions from which pastors graduated are of paramount importance. Among CBs the acceptable seminaries are Philippine Baptist Theological Seminary (PBTS), Conservative Baptist Seminary – Asia (CBS-Asia), International School of Theology – Asia (ISOT-Asia), Asia Theological Seminary (ATS) and Bible Baptist Seminary and Institute (BBSI). All pastors in the region who have masters degrees are graduates of PBTS. Currently there is one pastor taking a MA at the same seminary. Three pastors got their Bachelor of Arts in Church Ministry from CBS-Asia and two pastors are presently enrolled there pursuing their Bachelor of Theology. Those pastors who have no formal theological instruction usually attend free seminars funded by foreign missionaries. These seminars usually have

prosperity undertones which is alien to Baptist doctrine. In response to the needs of these pastors, CBAP Church Growth department and CBS-Asia work hand-in-hand to provide enhancement seminars to all CB pastors.

Another challenge that faces some pastors in the region is the ethno-cultural barrier. Currently, five out of the thirteen pastors of the region are not Ilocanos. This results in cultural as well as lingual barriers between these pastors and their congregations. There have been several instances of church conflicts and even worse, church divisions have occurred as a result. One church lost 25% of its members, another one nearly lost its pastor, and still another has continuing problems because the pastor and the congregation are culturally mismatched.⁹

General Background of CBAP R-1 Church Leaders

My informal survey among church leaders revealed that among city and town churches, the church board is usually composed of professionals. There are medical doctors, engineers, architects, teachers, college professors, businessmen, and other learned professions. Even churches that are located in the barangays usually have one or two among its leaders who are professional or college level. The pastors in these churches are challenged to equip them for ministry before releasing them to minister to the church. The sad fact is that most of these church leaders have no training that could adequately prepare them to serve as leaders of the local church.

⁹ The data is based from the December 2010 Minutes of Meeting of CBAP Region 1 Council.

Description of the Training Scenario in Region 1

The Factors the Lead to the Need of Curriculum for Expository Sermons

Despite the presence of three pastors with graduate credentials, the region is still wanting in the ministry of training and equipping pastors and church leaders in expository sermon preparation and delivery. Through a formal interview with all the pastors in the region conducted January 5, 2009 during CBAP R-1 Regional meeting, this researcher discovered that 10 out of the 13 pastors felt the need of continuing training in this area.

The researcher's survey of the activities of the academically credentialed pastors revealed that most of them were very busy with the programs and activities of their respective congregations. Both of those who have MAs are busy with their respective ministries. One is spearheading a church planting work in Laoag. His ministry is five-hours north of the nearest CB church. Consequently, he is not able to assist other pastors and church leaders in training and leadership development. The other one is currently very active with G12¹⁰ movement which minimizes his available time to assist in the training ministry. The one with Master of Divinity has opted to be inactive in ministry since 2005 and had not been shepherding a church on a full time basis. Thus the first reason why pastors and leaders are not receiving adequate training in the development

¹⁰ The G12 vision, also referred to as Groups of 12 or Government of 12, is a controversial strategy for church cell groups and church growth. It is based on the idea that each person should mentor and raise up twelve disciples in the Christian faith, and subsequently each disciple is to mentor 12 other disciples. Cesar Castellanos started the movement.

and delivery of expository sermons is the lack of mentors and trainers to assist in equipping them.

The second reason for this troublesome scenario is economics. Most pastors cannot afford the expenditures of going to residential programs in seminaries. In fact, from 1990 until 2004, the churches in the region had not sent a single student to study in the Bible School or seminary. Only the individuals who had received scholarships from sources outside of the Philippines and those who had the money were able to pursue further training in ministry without the assistance from local congregations. Another compounding factor is that CB churches in the region do not have available scholarship funds to support those who desire to pursue continuing education. At the same time, churches are reluctant to send their pastors to Bible College and graduate studies for fear of losing them to bigger churches after their graduation.

The problem is even greater in the church leaders' level. An informal survey conducted by this researcher revealed that in general, a majority of church leaders believe that they are not adequately trained to fulfill their roles and functions, especially in teaching the Bible and in delivery of expository sermons. This is because they rise into leadership positions by virtue of their secular expertise and not based upon spiritual and theological merits. Furthermore, all churches except one had no existing paradigm for training and equipping lay people how to preach and how to effectively teach the Bible to the congregation. Therefore, there is a general feeling of inadequacy among church leaders in the region especially in the area of preaching the Bible.

The Conservative Baptist Seminary Asia Regional Training Center (CBS-Asia RTC)

CBS-Asia RTC Brief History

The association has intentionally pursued a solution to address the need for adequate equipping since 2003. In a series of meetings from March to April 2003, the regional council and Agoo Christian Fellowship entered into a memorandum of agreement with CBS-Asia to establish the CBSA Regional Training Center in Region 1.¹¹ Since then, the institution has been intentionally pursuing the development of pastors and church leaders among the local CB churches as well as with other non-CB congregations in the area.

Short Description of CBAP RTC

The regional training centers are located inside host churches that have the capacity, resources and facilities for operating an extensive training program, and have been officially recognized by CBS-Asia. As local church-based, the program occurs in an in-ministry context with the participation of the local church.

Aside from being accessible to most churches in a particular region, the choice of where to put the RTC also rests on which church has the burden and resources to initiate and host the training program. A regional training center must have at least two rooms and adequate facilities for classes of about 20 to 30 students; a library with about 500 volumes of reference books; an administrator tasked to oversee the program; and financial capability to provide an honorarium to its instructors. In general, the host church

¹¹ See attached minutes of meeting dated March 3, 2003 (APPENDIX 1).

and the regional council of churches will shoulder the burden of operating the regional training center.

CBS-Asia will ascertain that the standard it has set will be followed by the regional training centers and will help field qualified CB instructors to teach various courses. For financial support, it will also provide for books of the regional training center and will help provide special scholarships and training to present instructors in the region.

The program offered by CBS-Asia RTCs is called Church Leadership Program (CLP). It consists of special academic modules designed by credentialed and academically qualified CB pastors and is aimed at providing church leaders with college level Bible education that would help them become more effective in their respective leadership roles. The whole program is composed of 20 theological and ministry education courses. It can be completed in three years. For flexibility on the part of the teacher and the students alike, only two courses will be offered per quarter based on the schedule approved by the host church. Each course has a total of 20 hours distributed into 10 two-hour sessions. Those who will complete the program will receive a Diploma in Church Leadership recognized by CBS-Asia and CBAP. They can also opt to upgrade to Bachelor's degree through the CBS-Asia's Pastoral Ministry program which is being offered at its campus in Quezon City, Philippines.

What are the Pressing Needs of Pastors and Church Leaders of CBAP R-1?

The Common Practices of Pastors and Leaders in Sermon Preparation

From 2003 to the time of this research, the researcher had been designated as the administrator of CBS-Asia RTC. Thus for five years, he had the opportunity to talk with the pastors and church leaders and learn the common practices that they employ in their sermon preparation. The number one method employed by many of pastors is preaching someone else's sermon. This is being done in at least four ways. One way is by purchasing sermon outlines or commentaries from Christian bookstores. Most pastors in the region had indicated that they had done this method at least once in the past two years. A cheaper way is by listening to and copying sermons from well-known preachers both local and international such as Charles Swindoll, John McArthur, Ed Lapiz, and others. Another means is downloading messages from the internet. This way of sermon preparation had become popular because of the proliferation of internet cafes in all towns all over the Philippines. Pastors discovered that there are tons and tons of sermon outlines and manuscripts that are available just a mouse-click away. Finally, pastors also borrow sermon outlines and manuscripts from one another. It is a common practice during regional meetings for pastors to share sermon outlines with one another.

The majority of church leaders follow the example of their pastors in their sermon preparations. They usually preach somebody's sermon each time they are scheduled to give a message. Their pastor usually gives them a sermon outline or a book to read, from which they deliver a sermon. Most church leaders interviewed during this research confided to the researcher that they felt that they had no confidence and they are robbed of authority when they preach using this practice.

Only four pastors consistently develop and preach their own expository sermons. They are the pastors that have completed the course *Biblical Preaching* in their graduate studies. They usually are the source of sermons being copied by other pastors in the region. They had become experts in their own right by virtue of their experience, diligence in study, and discipline in time management.

The Reasons Pastors and Church Leaders Avoid Expository Sermons

The pastors and church leaders' reasons for avoiding expository sermons can be grouped in three categories. The first category pertains to skills. Most pastors and church leaders think that they lack the needed skills to discover what Dr. Haddon Robinson refers to as exegetical idea from a passage.¹² Furthermore, the deficiency in skill in exegesis is further compounded with lack of imaginative skill in *analyzing the exegetical idea*¹³ in order to formulate the *homiletical idea*.¹⁴ This inadequacy was borne out of scarcity of study tools and books concerning expository preaching in the Philippines.

Another category touches on personal discipline of the pastors and church leaders in their study and time management. The development of biblical sermons demands rigorous study and austere time management. Numerous tasks constantly demand the attention of a pastor or leader. Thus, often times, the time for study and contemplation were set aside in lieu of urgent ministerial duties. Consequently, they resort to preaching sermons that they borrow from other people.

¹² Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Sermons* 2nd Ed. (Mandaluyong City: OMF Literature, 2002), 66.

¹³ Robinson, *Biblical Preaching*, 75.

¹⁴ Robinson, *Biblical Preaching*, 103.

Lastly, some preachers and church leaders are just plain lazy. One church leader commented to the researcher that there is no need for preachers to study because it will take only few minutes to download a sermon complete with Power Point presentation from the internet. This is definitely an integrity issue that needs to be resolved.

Top Complaints of Parishioners Regarding the Preaching in the Local Churches

The four most common complaints of Filipino parishioners regarding sermons as they listen Sunday after Sunday in the CBAP R- 1 context are: it is boring, it is unclear, it is the same old thing, and it is irrelevant.¹⁵ Consequently, these church goers do not put much importance on the sermon in particular and to the Bible in general. The general attitude among parishioners is: if these “professional heralders” of the Book are not able to find and communicate a clear and profitable message, then, it follows that this Book is of little or no value to them. Thus there is a growing attitude of apathy towards the Bible resulting to an ontogenesis of ignorance towards the gospel message.

These complaints stem from two factors. The first is cultural; as a people, Filipinos love entertainment. This is manifest with the abundance of movie theaters all over the country and with the abundance of soap operas in the free television channels during prime time. In fact, regardless of economic status, Filipinos in general would spend at least twenty percent of their income just for entertainments. Thus when the general population goes to church, they desire that this need be met. The second factor is

¹⁵ From March 1, 2009 until July 26, 2009, this researcher conducted an informal survey among the CBAP R-1 churches asking the question: “What are the major weaknesses of Filipino preachers?” Among 60 respondents, the top four complaints are: (1) Many Pilipino preachers are boring in their sermon delivery; (2) Many Pilipino preachers are hard to follow, they are unclear; (3) Many Pilipino pastors just repeat their sermon week after week; (4) Many Pilipino preachers preach about people of the past without meeting the needs of the audience.

related to skill. The last three complaints derive from the poor communication competency of our pastors in the region.

The Research Question and Thesis

This thesis project will argue that CBAP pastors in the region can become more effective preachers when they learn the mechanics of preparation and delivery of expository sermons. The goal of this research is to develop a curriculum that would help to bring the level of preaching skills of our CBAP pastors in the region to a point where their sermons would become interesting and practical so that their congregation will listen and grow in the faith. This will be done through a series of three preaching modules. The first module, *The Basics of Expository Sermon*, would review the basics of preaching preparation with the intent of helping our pastors master the basics of sermon preparation. The second module, *Preaching on Biblical Genre*, is to help the pastors become more creative with their sermons by preaching on different genres found in the Bible. The last module, *Theory and Practice of Sermon Designs*, is for pastors to master the theories and practice of sermon form and design.

The Overview of the Thesis Project

The researcher will prove the validity of his thesis by exploring its biblical and theological framework in chapter 2. In this chapter, pertinent biblical passages regarding preaching will be explored from both the Old and New Testament. Likewise, significant reasons that prove the primacy of the philosophy of expository preaching will be presented.

Then, in chapter 3, the researcher will review pertinent literature that he deemed essential in developing a curriculum that best suits the needs of the pastors and church leaders in the region. Subsequently, chapter 4 will present all curriculum materials that would be utilized in training the target group.

Finally, chapter 5 provides the analysis, evaluation, and reflection on the project of training CBS-Asia PMP students and CBAP pastors in Region 1, as well the church leaders in the region.

CHAPTER 2

BIBLICAL VALIDATION FOR EXPOSITORY PREACHING

The purpose of this chapter is to explore and explain selected Biblical terms and passages related to preaching which will provide Biblical basis for training pastors and church leaders to properly interpret the Bible and proclaim the truth with clarity, relevance, and style. This researcher proposes that the Bible clearly validates expository preaching through the various biblical terms used to refer to preachers, through biblical passages that provide implicit mandates of preaching, and through a number of prototype expository preachers. These three validations collaborate to compel preachers to look intently at the way they prepare and deliver their sermons.

The Biblical Portraits of Preachers

The Bible uses various word pictures to describe a preacher. Both the Old Testament (OT) and the New Testament (NT) provide colorful word images that elucidate the position and purpose of preachers. These Biblical portraits collectively validate the thesis that CBAP pastors and church leaders would be more effective and biblical as they advance in the skill of preparation and delivery of expository sermons.

The OT Word Pictures

Preacher (Qohelet)

One OT picture of a preacher is the Hebrew word *qohelet* in Ecclesiastes 1:1-1, 12; 7:27-28, 12:9-10. The NIV translates it “Teacher” or “Leader of the Assembly” in the

footnote. The word can be best translated literally as “preacher”. George Barton called him “an official speaker in an assembly.”¹ Warren Baker provides a detailed explanation of the Hebrew word saying:

Qohelet (is) a noun meaning a collector of wisdom, a preacher. This word is the active feminine participle of the word *qahal* (6950), meaning to gather or to assemble. Thus, the root meaning appears to indicate a person who gathered wisdom. The word has a feminine form because it referred to an office or position, but it was usually used with masculine verbs and always referred to a man. *Qohelet* only occurs in Ecclesiastes: three times at the beginning and end of the book and once in the middle. (Eccl 7:27) It is also the Hebrew name of the book. The word Ecclesiastes is a translation of this Hebrew word into Greek and referred to someone who addressed a public assembly. This is another meaning of the word based on the fact that the preacher had gathered knowledge to speak about life. Solomon used the word to describe himself as one who gathered wisdom; (Eccl 12:9, 10; cf. 1 Kgs 4:32–34[5:12–14]) and as one who spoke to people about wisdom. (Eccl 12:9; cf. 2 Chr 9:23)²

The word *Qohelet* provides a graphic presentation of a preacher as one who speaks with authority because of three reasons: he holds the office of official speaker of the assembly; he has gathered wisdom; and has good communication skills. King Solomon said it perfectly:

And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out *and* set in order many proverbs. The Preacher sought to find acceptable words; and *what was written was upright*—words of truth. The words of the wise are like goads, and the words of scholars are like well-driven nails, given by one Shepherd. (Eccl 12:9-11)

Thus, this portrait of a preacher validates in part the tenet of expository preaching. Dr. Haddon Robinson said that expository preaching is “the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary

¹ George A. Barton, *A Critical and Exegetical Commentary on the Book of Ecclesiastes* (New York: Scribner, 1908), 66.

² Warren Baker, *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003, c2002), 984.

study of a passage in it a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to hearers.”³ His definition encompasses the picture of the OT *Qohelet* as someone who sought out the truth and then ventured to communicate these truths in such a way that it would influence the audience towards a certain action or change of attitude.

Prophet

Another OT portrait of a preacher is the prophet. Four Hebrew terms were used to refer to people with prophetic traits: “man of God”, “seer”, “visionary”, and “prophet”.

C. Hassel Bullock explained the first three terms saying:

The terms “seer” and “visionary” are descriptive of the individual’s experience, the first emphasizing the extraordinary insight that came to the prophets, and the second and the third term emphasizes the method of reception by means of visions or dreams. The terms “seer” and “man of God” are both attested in the case of Samuel (1 Sam. 9:9), the former term being the older of the two. The implication of the phrase “man of God” is that the person was possessed by God for special service.⁴

The first three terms refer to how a prophet gets his message and how he enters God’s special service. A prophet does not fabricate his own message. Both his insights and his sanction are of divine origin. He speaks with authority because his calling and the content of his message are from God.

The Hebrew term *nabi* is the first and the most generally used Hebrew term for a prophet. W.E. Vine and F.F. Bruce say that the expression means “either one in whom the message from God springs forth or one to whom anything is secretly

³ Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd Ed. (Grand Rapids, MI: Baker Academic, 1980, 2001), 17.

⁴ C. Hassell Bullock, *An Introduction to the Old Testament Prophetic Books*, Spine Title: Introduction, Old Testament Prophetic Books; Includes Indexes (Chicago: Moody Press, 1986), 13.

communicated.”⁵ This term emphasizes the divine unction given to a prophet in general as well as his role as God’s spokesperson. Vine and Bruce concluded that:

Hence, in general, the prophet was one upon whom the Spirit of God rested, (Numb 11:17-29), one, to whom and through whom God speaks. (Num 12:2; Amos 3:7, 8) In the case of the OT prophets their messages were very largely the proclamation of the Divine purposes of salvation and glory to be accomplished in the future.⁶

M.G. Easton echoed the same idea saying:

The “prophet” proclaimed the message given to him, as the “seer” beheld the vision of God. (See Num 12:6, 8.) Thus a prophet was a spokesman for God; he spake in God’s name and by his authority. (Exo 7:1) He is the mouth by which God speaks to men. (Jer 1:9; Isa 51:16) Prophets were the immediate organs of God for the communication of his mind and will to men. (Deut 18:18, 19) The whole Word of God may in this general sense be spoken of as prophetic, inasmuch as it was written by men who received the revelation they communicated from God, no matter what its nature might be. The foretelling of future events was not a necessary but only an incidental part of the prophetic office. The great task assigned to the prophets whom God raised up among the people was to correct moral and religious abuses, to proclaim the great moral and religious truths which are connected with the character of God, and which lie at the foundation of his government.⁷

Not all scholars agree that the foretelling aspect of the prophetic office is merely incidental. Bullock gave a differing view saying: “ Although it can accurately be said that the prophets were basically preachers, that is, that they spoke to their own times and situations, interpreting current events of history in light of God’s will for Israel, the predictive element was a distinctive part of their message.”⁸ (Amos 3:7)

⁵ W.E. Vine and F.F. Bruce, *Vine's Expository Dictionary of Old and New Testament Words* (Old Tappan: Revell, 1981; Published in electronic form by Logos Research Systems, 1996), 2:222.

⁶ Vine and Bruce, *Vine's Expository Dictionary of Old and New Testament Words*, 2:222.

⁷ M.G. Easton, *Easton's Bible Dictionary* (Oak Harbor, WA: Logos Research Systems, Inc., 1996, c1897).

⁸ Bullock, *An Introduction to the Old Testament Prophetic Books*, 13.

Taking both views into consideration, it is apparent that the OT pictures a prophet as a person whom God had commissioned as his spokesman. He is a person raised up by God to proclaim that which the Lord gave him to say. He could not contradict the Law of the Lord or speak from his own mind or heart. Some are writing prophets and were channels of God's special revelation, such as Moses and the other writers of the OT. Others were only mentioned in the narrative portions of the OT. But all of them were expounders and enforcers of the Law of Moses.

All things considered, the OT word pictures of a preacher validate expository preaching in three ways. First, just like the OT *Qōhelet*, present day preachers face the task of carefully choosing the right kind of words in communicating the message of the Scriptures. This is necessary to produce the maximum impact of the message of God to present day audiences. Thus, they have the same chore. They have the same communication task.

Secondly, just like the prophets of the OT contemporary preachers receive their calling and empowerment from God. Only God deputizes and authorizes the messenger. The same God who called the OT prophets extended his call to the preachers of the church today.

Thirdly, just like their OT prototypes, current preachers need to build a bridge between the Word to the world. Bridging the gap between the written Word and modern world is a special task today because of the stark difference in worldview between the original audiences to their current-day counterpart.

The NT Word Pictures

Kerux

A Kerux held a very dignified position in the Greek world. The BDAG describes him as an official entrusted with a proclamation.⁹ James Strong elucidated the idea by saying that he is one “vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties.”¹⁰ In addition, Spiros Zodhiates describes him as a public servant of supreme power both in peace and in war, one who summoned the town gathering, messenger, and was the public crier and reader of state messages such as the conveyer of a declaration of war.¹¹ Thus a herald holds a special position as the official speaker of royalty. He is commissioned to declare and explain the message of his master. His authority lies in the message he is proclaiming and he under the protection of his master.

This term appears in three places in the New Testament. It was used by the Apostle Paul used it to denote a person who is called by God in the work of proclaiming salvation. In 1 Timothy 2:7 he said, “And for this purpose I was appointed a *herald* (kerux) and an apostle—I am telling the truth, I am not lying—and a teacher of the true

⁹ Timothy Friberg, Barbara Friberg and Neva F. Miller, vol. 4, *Analytical Lexicon of the Greek New Testament*, Baker's Greek New Testament Library (Grand Rapids: Baker Books, 2000), 230.

¹⁰ James Strong, *The Exhaustive Concordance of the Bible: Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.*, electronic Ed. (Ontario: Woodside Bible Fellowship., 1996), G2783.

¹¹ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, Electronic Ed. (Chattanooga: AMG Publishers, 2000, c1992, c1993), G2783.

faith to the Gentiles.”¹² Similarly, in 2 Timothy 1:11, he wrote, “And of this gospel I was appointed a *herald* (kerux) and an apostle and a teacher.” The Apostle Peter in his discussion of the end times in 2 Peter 5:2 referred to Noah as a *preacher* (kerux) of righteousness.

Both the secular and the biblical use of the term kerux validate expository preaching. As herald of the gospel, a preacher’s authority lies in accurately relaying the message received. A Preacher is not free to fabricate his own messages; rather, his role is to proclaim accurately the authoritative Word of God.

Kerugma

Kerugma was used nine times in the NT. It denotes both the act and the content of proclamation in the Greek world.¹³ It has multiplicity of meanings ranging from official decrees, announcements, news, court proclamations, publications of honors, and many others. It is an official announcement proclaimed aloud to a gathered audience.¹⁴ The term has wider connotation in the NT. First of all, it can refer to the result of the proclamation as used in Matthew 12:41 parallel with Luke 11:32, where the emphasis is the result of Jonah’s kerugma. Secondly, it speaks of the act of proclaiming as used in

¹² Unless otherwise specified, all Scripture references come from *The Holy Bible: New International Version*, electronic ed. Grand Rapids: Zondervan, 1996, c1984.

¹³ Gerhard Kittel, Gerhard Friedrich and Geoffrey William Bromiley, *Theological Dictionary of the New Testament*, Translation of: Theologisches Worterbuch Zum Neuen Testament. (Grand Rapids: W.B. Eerdmans, 1995, c1985), 435.

¹⁴ William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, "Based on Walter Bauer's Griechisch-Deutsches Worterbuch Zu Den Schriften Des Neuen Testaments Und Der Frhchristlichen [Sic] Literatur, Sixth Edition, Ed. Kurt Aland and Barbara Aland, With Viktor Reichmann and on Previous English Editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker.", 3rd Ed. (Chicago: University of Chicago Press, 2000), 543.

1Cor 2:4, wherein the Apostle Paul emphasizes that Christian preaching does not persuade the hearers by beautiful or clever words—otherwise it would only be a matter of words. It takes place in the spirit and in power. It is thus efficacious. Kerugma as an act of proclamation is also seen in Titus 1:3. It is the means by which the divine Word comes to us and it is entrusted to the apostle by divine command.

Thirdly, it also denotes content or doctrine as used by John Mark in the short ending of his gospel. This gospel in itself is powerful to save in 1 Cor 1:21 and also includes the resurrection in 1 Cor 15:14. Paul's gospel is the same as the preaching of Jesus in Rom 16:25. Finally, the preaching office comes into view in 2 Tim 4:17. God has strengthened the apostle to fulfill the office of a preacher. (cf. 2 Tim 4:5, 7) He does not stand as a defendant but as a herald, so that representatives of all nations hear the word through him.

In summary, the different connotations of the term kerugma both in secular and NT context give a strong proof that expository messages are essential in the life and growth of the church. When God's Word is proclaimed faithfully and accurately, it brings forth the results that God had intended. The proclamation of God's Word effects transformation both in the herald and his audience.

Kerusso

Kerusso in the NT stresses dynamic sermon delivery. The TDNT listed sixty one occurrence of the term in the NT and thirty three times in various Hebrew equivalents. Horst Robert Balz and Gerhard Schneider noted that the occurrences of the term are unequally distributed in the NT. It appears 9 times in Matthew, 14 in Mark, 9 in Luke, 8 in Acts, 17 in the Pauline epistles, twice in the Pastorals, in 1 Peter 3:19; Rev 5:2, and not

at all in the Johannine literature.¹⁵ Fundamentally, *keryssein* is the declaration of an event.¹⁶ James Strong's definition of the term includes proclamation with formality, gravity, and authority with emphases on the proclamation of the gospel in particular and God's Word in general.¹⁷ In *Kerusso*, the proclamation is the event through which God works for the salvation and transformation of both the speaker and his audience. The EDNT noted that Paul uses the term in relation to the proclamation of the gospel through an authorized herald to effect faith and salvation to the listeners.¹⁸

In summary, *kerusso* denotes the authoritative manner by which a preacher communicates the message he received as a herald and this proclamation serves also as an event wherein God works in the lives of the His people. It demands that the preacher preaches the gospel message dynamically and persuasively for the benefit of his listeners.

Euaggelízo

Euaggelizo is another frequently used Greek work, which occurs fifty-four times in the NT. It is mostly used to refer to the proclamation of the gospel of Jesus Christ. Zodhiates noted the word that generally is used to refer to the preaching of the gospel of Jesus Christ as glad tidings. It is specifically used to refer to the proclamation of the divine salvation in Christ as done by the apostles and the early church. (Acts 8:4, 12, 25, 35, 40)

¹⁵Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament*, Translation of: Exegetisches Wörterbuch Zum Neuen Testament (Grand Rapids, Mich.: Eerdmans, 1990-c1993), 2:288.

¹⁶ Kittel, Friedrich, and Bromiley, *Theological Dictionary of the New Testament*, 432.

¹⁷James Strong, *The Exhaustive Concordance of the Bible*, G2784.

¹⁸ Balz and Schneider, *Exegetical Dictionary of the New Testament*, 2:288-289.

The implication of *euangelizo* is Christ-Centered preaching. It is a preaching that centers on the work of God through Christ for the salvation of man. This salvation was prophesied in the OT and is fulfilled in the NT. Balz and Schneider noted this technical Christological-soteriological salvific meaning of the Christ-event of the preaching of apostles and first century believers. (Acts 8:35; 17:18; Eph 3:8; Gal 1:16)¹⁹

In final analysis, the different NT word pictures collectively validate expository preaching in several ways. As present day *Kerux*, a preacher receives his commission and authority from God. His preaching is a *kerugma*—a declaration of truth that transforms both the preacher and his audience. The preacher's sermon delivery is an event in which God works in the lives of the audience.

The Biblical Mandate to Expository Preaching

Biblical Passages That Provides Mandate for Expository Preaching

Apostles Matthew and Paul provided present day communicators a clear mandate for expository preaching. Matthew's concluding remark and Paul's exhortations to his two protégées form the basis for the preparation and practice of preaching expository messages.

¹⁹ Zodhiates, *The Complete Word Study Dictionary: New Testament*, G2097.

¹⁹ Balz and Schneider, *Exegetical Dictionary of the New Testament*, 2:69-70.

Impetus from the Great Commission – Matthew 28:18-10

Matthew aptly concludes his gospel with Jesus' marching order for the church.

The Lord said:

All authority in heaven and on earth has been given to me.
Therefore go and make disciples of all nations, baptizing them in the name
of the Father and of the Son and of the Holy Spirit, and teaching them to
obey everything I have commanded you. And surely I am with you
always, to the very end of the age. (Matt 28:18-20)

In these three short verses, our Lord outlined the “horizontal mission” of his church. His final instruction to them before his ascension is to multiply by making disciples. The imperative “make disciples” conveys the idea of “to cause one to be a pupil, teach.”²⁰ In this paradigm, the original disciples were given the task to reproduce; their target is all inclusive;²¹ and their time frame is to the very end of the age.²² Christ's concern is for his followers for all generations are that they are fully informed and fully transformed. Robert Mounce stresses this kind of discipleship saying, “Both *baptizontes* and *didaskontes* are participles governed by the imperative *matheteusate*.”²³ The essence

²⁰Arndt, Danker, and Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 609.

²¹Arndt, Danker, and Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 276.

The BDAG defines *ethnos* as a people groups foreign to a specific people group in particular to the nation of Israel. Thus it is inclusive of all race or tribes of people in the whole world.

²² The phrase: “to the very ends of the age” is eschatological phrase referring to the end of the church age.

²³Robert H. Mounce, *Matthew, New International Biblical Commentary* (Peabody: Hendrickson, 1985, 1991), 268.

of great commission is discipleship. Making disciples was accomplished by “going,” “baptizing,” and “teaching” those who respond to their message.²⁴

The intended result of the command is continuous multiple generations of disciples. The first generation of disciples is urged to reach out to the whole world and make disciples. Subsequently, the new generation of disciples is expected to reach out and pass on the “talk and walk” of Jesus to subsequent generations. This is the means for successive generations of disciples to be firmly established in the life, works, and teachings of the Lord.

This command requires faithful exposition of the Lord’s teachings. Faithfulness to His praxis requires a clear understanding of His precepts. Misconceptions about Jesus’ teaching would lead to erroneous applications and consequently flawed worldview, unsound values, incongruent habits, and inconsistent lifestyle to the very essence of Christianity. Consequently, deviance from his teachings leads to all kinds of heretical teachings and unbiblical practices.

Thus, the “Great Commission” implicitly provides a strong impetus for preaching expository sermons. Dr. Donald R. Sunukjian called attention to this fact saying, “Specifically, the preacher’s task is twofold: to present the true and exact meaning of the Biblical text in a manner that is relevant to the contemporary listener.”²⁵ Today’s generation of disciples need to hear the “true and exact” teachings of Jesus Christ. The proliferation of cults and occults that seduce and beguile unwary believers demands a

²⁴All of these words are participles modifying the main verb, “make disciples.” In other words, making disciples is done by going, baptizing, and teaching. Unfortunately, the majority of English Bibles translate the participle “going” as a command, “go.”

²⁵ Donald R. Sunukjian, *Invitation to Biblical Preaching: Proclaiming Truth with Clarity and Style* (Grand Rapids; Kregel Publications, 2007), 9-10.

preaching that is “faithful to the text” and practical to the people. The best way to protect believers from the dangers of heretical teachings is giving teaching that is both biblical and practical. Consequently, the churches would be more healthy and productive in the community.

Injunction from the Apostle Paul – Pastoral Epistles

The Apostle Paul in writing to his two protégés Timothy and Titus has given them strong injunctions regarding preaching God’s Word. Three passages from his letters to Timothy and one from his letter to Titus are essential in understanding the Biblical mandate of proclaiming God’s message. In 1 Tim 4:13-16, he urged Timothy to fulfill all his pastoral duties. He said:

Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers. (1 Tim 4:13-16)

Preaching is one pastoral duty that Timothy must not neglect. The word *paraklēsis* (translated *preaching* in NIV), signifies a strong persistent entreaty or an authoritative presentation of privileges and requirements.²⁶ Its basic meaning is exhortation. In this passage, Paul urged Timothy to public reading of Scriptures followed by and encouragement for the hearers to obey. Thus preaching has been a key pastoral duty from the time of the apostles.

²⁶ Friberg, Friberg, and Miller, vol. 4, *Analytical Lexicon of the Greek New Testament*, 296.

Besides urging Timothy to keep preaching the Word, Paul also requires his protégé to multiply himself. He said, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.” (2 Tim 2:2) Paul charges his young associate to be faithful to train other men in the same way Paul himself has trained him. This principle of passing on the baton encompasses training pastors and church leaders in the preparation and delivery of expository sermons. In this way, the churches were assured of a continuing generation of preachers that are faithful to the Word and meet the needs of the people.

Furthermore, in his final correspondence to Timothy, the Apostle Paul gives this charge, “Preach the Word; be prepared in season and out of season; correct, rebuke and encourage-- with great patience and careful instruction.” (2 Tim 4:2) Ralph Earle made a very accurate observation. He said, “The preacher is not to air his own opinions but to proclaim God's eternal, authoritative Word of truth.” “Be prepared” is the verb *ephistemi*, which means “be ready, be on hand.” The minister has to be on duty constantly, ready for any emergency.”²⁷

It is apparent that Paul considers the truthful proclamation of God’s Word as very important pastoral duty. He had to be always ready to preach and preemptively seeking opportunities to make known the message of God. This state of preparedness stipulates the need for legitimate philosophy and viable methodology of sermon preparation.

Moreover, Paul unmistakably directed Timothy to interpret the Word correctly. His directive to his protégé is, “Do your best to present yourself to God as one approved,

²⁷ Ralph Earle, *The Expositor's Bible Commentary*, Pradis CD-ROM:2 Timothy/Exposition of 2 Timothy/IX. Preach the Word (4:1-5), Book Version: 4.0.2.

a workman who does not need to be ashamed and who correctly handles the word of truth." (2 Tim 2:15) This is a challenge for Timothy to be a workman *par excellence*. "Do your best" is *spoudason*, which literally means "make haste," and so "be zealous or eager." Thus, the NIV translates it "make every effort." The compound adjective *anepaischynton* literally means "not to be put to shame." The combination of *spoudason* and *anepaischynton* denotes a workman who has nothing to be ashamed of even when his work is being scrutinized. Paul then is exhorting Timothy to be a servant of God of the highest quality most specially in handling the Word of truth. "Who correctly handles" is *orthotomounta*—"holding a straight course" in the word of truth. Earle's observation is very instructive:

The renowned Syrian exegete Theodoret (c. 393—c. 458) applied the verb to "a plowman who drives a straight furrow." BAG says "Found elsewhere independently of the NT only in Prov 3:6; 11:5, where it is used with *hodos* and plainly means 'cut a road across country (that is forested or otherwise difficult to pass through) in a straight direction,' so that the traveler might go directly to his destination.... Then *orthotomein ton logon tes aletheias* would perhaps mean guide the word of truth along a straight path (like a road that goes straight to its goal), without being turned aside by wordy debates or impious talk". The context suggests that Paul is warning against taking the devious paths of deceiving interpretations in teaching the Scriptures.²⁸

Hence, the twofold instruction to Timothy is to be the best workman that he can be and to be faithful exegete of Scripture. The combination of a workman standing tall and an exegete free from error is essential in growing a healthy church from the time of the apostles and throughout the church age.

²⁸ Earle, *Expositor's Bible Commentary*, 2 Timothy/Exposition of 2 Timothy/VL. Contrasts in the Church (2:14-26)/A. True and False Teachers (2:14-19).

Additionally, in his letter to Titus, Paul emphasized the importance of faithfully proclaiming the exact message of God. In his salutation he wrote:

Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness — a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time, and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior. (Titus 1:1-13)

D. Edmond Hiebert accurately noted that the phrase, “through the preaching entrusted to me” refers, not to the act of preaching, but to the message that was heralded, the message of the Gospel.²⁹ Thus there is no substitute to preaching that is faithful to Word. Pastors and church leaders are entrusted with a message and that message need to be presented accurately to its recipients.

In summary, the Apostle Paul's firm injunction to his protégées is for them to be faithful in discharging their pastoral duties, to be truthful in their handling of the Word, and be excellent expositors of God's Word.

The Biblical Prototypes for Expository Preaching

This principle is fundamental and essential to rightly proclaiming the Word of God. If God did not give us a clear model of preaching in the Bible, then we are totally free to formulate our own and do away with it. But God himself provides models of communication that precisely corresponds to His revelation. Hence, these examples of God's communication will confirm the proposition that expository preaching is the philosophy that preachers and church leaders have to follow.

²⁹ D. Edmond Heirbert, *The Expositor's Bible Commentary*, Pradis CD-ROM: Titus/Exposition of Titus/I. Salutation (1:1-4)/A. The Writer (1:1-3), Book Version: 4.0.2.

The Example of Ezra

When it comes to standards for preaching and teaching the Holy Scriptures, Ezra 7:10 set the benchmark saying: “For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel.” This verse has been a measuring stick for Bible students and teachers since it was written. Biblical preaching and teaching requires accurate exegesis and appropriate praxis. For this matter, he has become a point of reference for preachers of all times. His devotion to study and apply God’s Word beautifully illustrates Robinson’s definition of expository preaching. To “devoted himself” is literally, “set his heart firmly,” (cf. 2 Chr 19:3; 30:19) which gives the idea that Ezra was inwardly determined. His determination was directed toward doing three things: studying God’s Law, obeying it, and teaching it to others—an inviolable order for a successful ministry.

Ezra’s first resolution is to understand God’s Word. The verb “study” means “to seek with care, inquire, require.”³⁰ Its other usages this word contains the idea of “seek, with idea of demanding, require.”³¹ Thus, it implies that he is both methodical and meticulous in study. The goal of Ezra’s study was to properly construe and comprehend what God said. An application of truth becomes appropriate only when it is based upon

³⁰ Robert Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *The Theological Wordbook of the Old Testament* [CD-ROM] (Chicago: Moody, 1980), in *Bible Works* [CD-ROM] (Norfolk: BibleWorks LLC, 1992-2003).

³¹ Richard Whitaker, Francis Brown, S.R. (Samuel Rolles) Driver and Charles A. (Charles Augustus) Briggs, *The Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament : From A Hebrew and English Lexicon of the Old Testament by Francis Brown, S.R. Driver and Charles Briggs, Based on the Lexicon of Wilhelm Gesenius*, Edited by Richard Whitaker (Princeton Theological Seminary). Text Provided by Princeton Theological Seminary. (Oak Harbor: Logos Research Systems, Inc., 1997, c1906), 205.2.

correct understanding of what the Scripture really meant. In other words, orthopraxis is dependent upon correct hermeneutics. His compliance to God's precepts and communication of God's message is the result of comprehension of God's revelation.

His second resolution was "to put into practice" the Word of God. This habit prevented hypocrisy in the life of Ezra. Jesus had a harsh word to the Pharisees who do not practice what they preach: "So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach." (Matt 23:3) There should be no obvious discrepancy between right beliefs and correct behavior. Orthodox doctrine must yield to godly living and the correct understanding of Scriptures should be coupled with proper morals and ethics. Thus, to every preacher, the impact of studying the Scripture is wholistic transformation.

Ezra's third resolution was to teach God's law to Israel. In Ezra 7:10, to "teach" means "formal instruction."³² Others have said that it "has the idea of training as well as educating."³³ In a very purposeful way, the author shows that the study of God's Word will impact one's life, which in turn will impact one's teaching. Thus, he becomes a reagent of transformation. In summary, the Bible must be interpreted clearly and lived plainly by all who teach it at any level. To do so, one must give himself to painstaking study of the Word of God and submissive obedience to its precepts.

³²Ludwig Koehler, Walter Baumgartner, M.E.J Richardson and Johann Jakob Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, Volumes 1-4 Combined in One Electronic Edition., Electronic Ed. (Leiden; New York: E.J. Brill, 1999, c1994-1996), 531.

³³Harris, Archer, and Waltke, *Theological Wordbook of the Old Testament*, 480.

The Example of Ezra and the 13 Levites

The setting of the passage is unique. The event happened during the return and rebuilt era of Israel history. The Israelites had been in exile for at least seventy years. During that time, they have no access to the temple and to the Law of Moses. The text, (emphasis added by the researcher), reads:

The priests, the Levites, the gatekeepers, the singers and the temple servants, along with certain of the people and the rest of the Israelites, settled in their own towns. When the seventh month came and the Israelites had settled in their towns, all the people assembled as one man in the square before the Water Gate. They told Ezra the scribe to bring out the Book of the Law of Moses, which the LORD had commanded for Israel. So on the first day of the seventh month Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able to understand. He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the Law. Ezra the scribe stood on a high wooden platform built for the occasion. Beside him on his right stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah and Maaseiah; and on his left were Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah and Meshullam. Ezra opened the book. All the people could see him because he was standing above them; and as he opened it, the people all stood up. Ezra praised the LORD, the great God; and all the people lifted their hands and responded, "Amen! Amen!" Then they bowed down and worshiped the LORD with their faces to the ground. The Levites-- Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan and Pelaiah-- instructed the people in the Law while the people were standing there. They read from the Book of the Law of God, making it clear and giving the meaning so that the people could understand what was being read. (Neh 7:73 - 8:8)

There are some debates among scholars regarding the Law of Moses. Edwin Yamauchi noted that:

"There have been at least four views about what "the Book of the Law of Moses" represented: (1) a collection of legal materials (so R. Kittel, M. Noth, G.

von Rad), (2) the priestly code (W.H. Kusters, H.-J. Kraus, A. Kuenen, A. Lods, E. Meyer, W.O.E. Oesterley, B. Stade), (3) Deuteronomic laws (R. Bowman, B. Browne, U. Kellermann, W. Scott), (4) the Pentateuch (W.F. Albright, J. Bright, F. Cross, O. Eissfeldt, S. Mowinckel, W. Rudolph, J. Sanders, H. Schaeder, E. Sellin, J. Wellhausen). Ezra could certainly have brought back with him the Torah, that is the Pentateuch. Bruce Waltke ("The Samaritan Pentateuch and the Text of the Old Testament," *New Perspectives on the Old Testament*, ed. J.B. Payne [Waco: Word, 1970], p. 234) writes: "Finally, the Pentateuch itself must be older than the fifth century. If the scribal scholars of the second Jewish commonwealth found it necessary to modernize the Pentateuch to make it intelligible to the people (cf. Neh 8) in the fifth century, then obviously the original Pentateuch antedates this period by many years."³⁴

This researcher subscribes to the fourth view as aforementioned by Yamauchi.

This particular event in the history of Israel shows how the people of God strive to understand God's Word as represented by "The Pentateuch" through the ministry of Ezra, together with his Levite associates.

It is also very important to note how Ezra and his companion go about in helping the people understand the Book of the Law of Moses. They read it; they make it clear; and they give the meaning so that the congregation could comprehend and ultimately apply God's precepts.

There is some scholarly debate regarding how they accomplished the task of helping the people understand what was read. The Rabbinic tradition has understood the Hebrew word "*meporas*" as referring to translation from Hebrew into an Aramaic

³⁴ Edwin Yamauchi, *The Expositor's Bible Commentary*, Pradis CD-ROM: Nehemiah/Exposition of Nehemiah/I. Nehemiah's First Administration (1:1-12:47)/H. Ezra's Preaching and the Outbreak of Revival (7:73b-10:39)/1. The public proclamation of the Scriptures (7:73b-8:12), Book Version: 4.0.2 .

Targum. This view has been adopted by the JB Philip's "translating" and the NAB's "interpreting"; it is also listed in the margins of the RSV and NIV.³⁵

Another view contends that the Talmudic comment is clearly anachronistic as we have no evidence of targums from such an early date. This view holds that "*meporas*" means "to separate," "to determine," hence "to make clear" (cf. RSV, "clearly"), thus it refers to the exposition of the Pentateuch. Ronald B. Allen and Earl Radmacher had said, "The Levites explained fully the meaning of the Law of God. They gave the sense: The Levites explained the Law so that the people got the sense and insight of what was being read."³⁶

This researcher believes that Ezra and his companion had both translated and expounded the Pentateuch to suit the need of their congregation. It is important to take into account that their audience *lingua franca* is Aramaic. Thus, there it is highly probable that they translated and expounded the Word of God so that the message would become clear to all. Warren Wiersbe was perceptive when he wrote:

The common people didn't own copies of the Scriptures, so they were thrilled to hear the Word of God. The word *distinctly* in verse 8 means that the Law was explained to the people in a language they could understand. The Word was translated and expounded in such a way that the people were able to apply it to their own lives. The Hebrew language would have undergone some changes since the days when Moses wrote the Pentateuch, and the everyday conversational Hebrew of the people would be different in some ways from ancient Hebrew. We

³⁵ Yamauchi, *The Expositor's Bible Commentary*, Nehemiah/Exposition of Nehemiah/I. Nehemiah's First Administration (1:1-12:47)/H. Ezra's Preaching and the Outbreak of Revival (7:73b-10:39)/I. The public proclamation of the Scriptures (7:73b-8:12).

³⁶ Earl D. Radmacher, Ronald Barclay Allen and H. Wayne House, *Nelson's New Illustrated Bible Commentary*, LIBRONIX DIGITAL LIBRARY SYSTEM 3.0c, [CD-ROM]: (Nashville: T. Nelson Publishers, 1999), Ne 8:8.

need new translations of the Bible, not because the Bible changes, but because our language changes.³⁷

In summary, Ezra gave an exposition of the Word of God to the people. He helped them understand the Oracles of God. He gave a “periphrastic exposition and application of the law.”³⁸ This is an excellent paradigm and standard for communicators of God’s Word, whether they are pastors or laymen.

The Example of Moses

Moses is the first expository preacher for the Israelites. His example in Deuteronomy 1:5 points to preaching the Bible in an expositional way. The passage reads, “East of the Jordan in the territory of Moab, Moses began to expound this law. . . .” The first part of passage tells the location of the preaching event. H. D. M. Spence-Jones described the locality as beyond Jordan, and in the land of Moab³⁹. The place is known as the Plains of Moab, (Num 22:1; ch. 34:1) the region on the east of the Jordan, opposite to Jericho, now known as the region of Kerak.

The second phrase shows his sermon paradigm. The Hebrew word “yaw-al” translated as *began* literally means “to undertake as an act of volition: — assay, begin, be content, please, take upon, willingly, would.).”⁴⁰ The Hebrew word signifies to

³⁷Warren W. Wiersbe, *Be Determined*, Libronix Digital Library System 3.0c, [CD-ROM]: An Old Testament Study--Nehemiah. (Wheaton, Ill.: Victor Books, 1996, c1992), Ne 8:1.

³⁸C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, vol. 1, in *QuickVerse 2008*, [CD-ROM]: (Omaha: Parsons Church Group, 2000).

³⁹W. L. Alexander, *The Pulpit Commentary: Deuteronomy*, ed. H. D. M. Spence-Jones (Bellingham, WA: Logos Research Systems, Inc., 2004), 4.

⁴⁰James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996), H2974.

undertake, to betake one's self to, and so to begin. Moses thereby took it as his responsibility to expound the Laws of God. Moses' paradigm demands that expositors have accepted and recognized the responsibility of making clear the Word of God.

The word *expound* is the Hebrew word "baw-ar" signifies primarily to cut or dig, then to cut into, to grave, and then to cut or dig out so as to make evident, to declare, to make plain.⁴¹ What Moses set himself to do, then, was not to publish a new law, but to make plain to the people the Law already promulgated, to make clear the requirements of the Law so that the people can follow. This exposition of the Law was designed especially for the sake of those who, at the time the Law was first promulgated, either were not born or were incapable of understanding it. The expression used by Moses plainly indicates that this book was not intended to furnish a second code of laws different from the former, but simply to explain and enforce what had before been enjoined. The whole book of Deuteronomy is basically an exposition of the Mosaic Law.

In summary, Moses set the paradigm of expository preaching which requires personal commitment to make clear to the people what God had promulgated as his Word. An expositor does not have the freedom to add or subtract from the revealed Word. Rather, his main responsibility is to make it plain and clear so that the people can grasp its essence and knowledgeably obey.

The Example of Jesus

The Lord Jesus Christ is the epitome of expository preaching. He came not only to provide propitiation for our sins but also to make plain the message of the Father. He

⁴¹ Strong, *The New Strong's Dictionary of Hebrew and Greek Words*, H2974.

explained and expounded the Word of God to his hearers in many occasions. Luke describes Jesus' expository work just before his ascension:

And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! "Was it not necessary for the Christ to suffer these things and to enter into His glory?" And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. (Luke 24:25-27)

The verb διηρμηνεύσεν (translated as *explained* in the NIV) is a word that can mean interpreting or translating a foreign language as in 1 Cor 12:30, 14. 5, 13, 27; Acts 9:36. But Marvin Richardson Vincent asserts that in the aforementioned context, the correct rendering is: "He expounded (διερμήνυεν). Or *interpreted: throughout* (διὰ). Imperfect, he *went on* interpreting from passage to passage."⁴² Johannes P. Louw and Eugene Albert Nida keenly observed that in Luke 24.27, διερμηνεύω means to explain on a more extensive and formal level the meaning of something which is particularly obscure or difficult to comprehend.⁴³ Thus, the NIV rendering accurately reflects this researcher's proposition that Jesus himself is an expository preacher and teacher. Charles F. Pfeiffer and Everett Falconer Harrison on commenting on the passage wrote: "From the first of Genesis to the last of Zechariah there were scattered prophecies of the coming Messiah. Our Lord's exposition of these passages has not been preserved as a discourse, but probably his explanations formed the basis of apostolic interpretations of the OT in the sermons in Acts and in the Epistle.

⁴²Marvin Richardson Vincent, *Word Studies in the New Testament* (Bellingham, WA: Logos Research Systems, Inc., 2002), 1:436.

⁴³Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament : Based on Semantic Domains*, electronic ed. of the 2nd edition. (New York: United Bible societies, 1996, c1989), 1:404.

Thus, Luke presents Jesus on the road to Emmaus as an expositor of the OT prophecies of his passion and exaltation. His exposition of the OT provides the paradigm of Christ-centered interpretation as completed in the NT canon⁴⁴. Therefore, all Scripture points to Jesus is something that Luke likes to stress. (Luke 24:45; Acts 17:2, 11; 18:24, 28) Luke sees continuity in God's plan—not surprise or parenthesis. The Scripture teaches much of what Jesus did in his first coming (Luke 24:44–47 and the speeches of Acts, especially those of Peter and Paul in evangelistic contexts). Bock noted that Jesus appeals to two types of prophetic fulfillment.⁴⁵ Texts that are directly prophetic refer only to Jesus, while typico-prophetic texts reflect patterns that Jesus reenacts and escalates to show their fulfillment or their eschatological inauguration at a new level. This combination of texts shows that Jesus fulfills some things now, while he fulfills others things later.

Conclusion

After careful consideration of Biblical data presented in this chapter, this researcher makes four propositions. First, Biblical preachers are called and commissioned by God. Second, Preaching is making plain what God had already communicated through his Word. Third, the authority and power of a preacher is dependent upon his faithfulness to message of God's Word. Lastly, Preaching must be Christ-centered.

These truths demand a serious introspection on the way pastors and leaders of CBAP churches in Region handle the preaching ministry. It calls for a continuing training so that each messenger can stand boldly before his congregation and before and say: "Thus saith the Lord."

⁴⁴ Kittel, Friedrich, and Bromiley, *Theological Dictionary of the New Testament*, 257.

⁴⁵ Darrell L. Bock, *Luke Volume 2: 9:51-24:53*, Baker exegetical commentary on the New Testament (Grand Rapids, Mich.: Baker Books, 1996), 1917.

CHAPTER 3

LITERATURE REVIEW

Proper training is the key to victory. This maxim is true, not just for all athletes but for all preachers as well. One of the elements that determine the success of a preacher is proper training in the preparation and delivery of expository messages. This chapter will review the curriculum of Philippine Baptist Theological Seminary (PBTS) and Conservative Baptist Seminary Asia (CBS-Asia) in order to discover the kind of training received by Conservative Baptist Association of the Philippines (CBAP) pastors who are serving in Region – 1 in the area of preparation and delivery of expository sermons. Additionally, it will survey the resources that are being used by these pastors and leaders in their sermon preparation. Furthermore, it will examine the training program for preaching offered by CBAP churches in the region. Finally, it will present a survey of literature that the researcher believes would be profitable in the development of this project.

Evaluation of Curricula Available to CBAP R-1 Pastors and Church Leaders

This researcher discovered that all the curricula on expository preaching being used by these seminaries really look good on paper. But as shown by evidences presented in Chapter One, there seems to be a disconnection between what the seminaries intend to teach and what the pastors actually practice in the field. What might have caused such disparity?

One probable cause was that pastors of the CBAP churches in the region are not adept in the area of discovering the exegetical idea of a given Biblical passage. The training that they received is similar to what Dr. Donald Sunukjian called an “interrogative key-word approach” in sermon preparation.¹ Consequently, they are good at creating sermons that have the appearance of being Biblical, but sometimes miss the true intent of the Biblical author. As a result, churchgoers remained unsure of the true meaning of a Biblical passage and are swayed to and from by all kinds of teachings. C. H. Spurgeon, as quoted by Dr. John MacArthur, brings up this point in saying: “I may add that this last remark has gained more force in our times; it is among uninstructed flocks that the wolves of popery make havoc; sound teaching is the best protection from the heresies which ravage right and left among us.”² Eventually, CBAP pastors then train their leaders to prepare sermons in the way that they know how, thereby perpetuating a system of pseudo-expository method of sermon preparation.

Survey of Seminaries Accessible to CBAP R-1 Pastors and Church Leaders

The two training institutions that are most accessible to CBAP R-1 pastors and church leaders are the Philippine Baptist Theological seminary (PBTS) and the Conservative Baptist Seminary Asia Region I Training Center (CBS-Asia RTC).

¹ Donald R. Sunukjian, *Biblical Preaching: Proclaiming Truth with Clarity and Relevance* (Grand Rapids: Kregel Publications, 2007), 81.

² John MacArthur, *Rediscovering Expository Preaching* (Dallas: Word Pub., 1997, c1992), 4.

PBTS Preaching Curriculum

PBTS had three core courses in the area of sermon preparation and delivery for its bachelor and masteral programs at the time of this study.³ The first was CC 351 (Principles of Biblical Preaching I) - two-unit course on the study of the nature and importance of preaching and the principles of sermon preparation. It was followed by CC 352 (Principles of Biblical Preaching II) - two-unit course which was the continuation of CC 351. PBTS' final core course was CC 361 (Preaching Laboratory I) - a study of the communication aspects the sermon.

PBTS also offered five elective two-unit courses related to preaching and communication. These were CC 362 (Preaching Laboratory II) - a continuation of CC 361; CC 381 (Varieties of Preaching and Worship) - is an intensive study of varied approaches to the development of biblical sermon, with special attention to different types of biblical literature, unique sermon forms, and varied techniques in leading worship experience; CC 382 (Varieties of Preaching II) - the continuation of CC 381; CC 383 (Advance Biblical Preaching) - a study in the preparation of biblical sermon from selective passages with special focus on methods of interpretation, the formulation of sermon subjects, and outlines; and finally, CC 384 (Preaching to Church and Community) - a study of the nature of the sermon and the methods of effectively relating it to one's church setting with special attention to the effects of cultural environment and how a preacher may analyze and relate to those needs.

³ The data of this section was taken from *2008-2009 Philippine Baptist Theological Seminary Student Handbook and Catalog*. It also available at www.pbts.net.ph.

This researcher proposes that although PBTS, at the time of this study, provides an excellent training program for pastors, its three core courses in the area of preaching at the time of the study were insufficient to adequately prepare CBAP pastors in the accurate exposition of the Bible. The skills that pastors could have learned from CC 381-384 could have been essential in solving the basic complaints of churchgoers as identified in chapter 1. But an interview among CBAP pastors who graduated from PBTS revealed that the majority had taken only the core preaching courses. Therefore, at the time of this study, there seems to be a need for a continuing program to help them improve as expository preachers

Courses on Preaching at CBS - Asia

At the time of this study, CBS-Asia RTC offered one core course on the area of preaching in the Christian Leadership Program (CLP) while it offered three core courses in the Pastoral Ministry Program (PMP).

The first core course in preaching both for CLP and PMP was Homiletics 1 (Principles of Expository Preaching) - a course about the process of preparing, structuring, and delivering an expository sermon. This was developed by Reverend Nicky Joy. He is the national director of CBS-Asia. The sequel course is Preaching Clinic I (Mastering Expository Preaching), which puts to practice the theories learned in Homiletics 1. It is designed to enhance the students' skill in expository preaching by helping them master the process of discovering the exegetical idea from different genres of Scripture, and then transforming it into a relevant homiletical idea applicable to their own church setting. The last course offered by the seminary that is related to homiletics is Preaching Clinic II (Mastering Audience and Sermon Form). It focuses on audience

analysis and using sermon forms most appropriate for maximum impact to a given audience.

There were five CBS-Asia alumni and one alumna who are serving in the region at the time of the study. There were twenty-five church leaders who finished the Homiletics 1 from 2006 to 2010. This researcher took the time visit each student at least two times from January 2010 until December 2010 in order to hear them preach and evaluate their improvement after finishing the course. He noted that those who finished Homiletics 1 showed improvements only in discovering the exegetical idea of a Scripture passage. Their weak areas were in formulating the homiletical idea, using appropriate sermon forms, finding good illustrations, and in dynamic sermon delivery. In comparison, this researcher personally noted that those who completed the three courses showed consistency in developing the exegetical idea, in transforming the exegetical idea to the homiletical idea, and better usage of different sermon forms.⁴

At the same time, CBS-Asia PMP students during the Field Education meetings from January 2009 until December 2010 identified four areas that they need further training: (1) Creating genre-sensitive sermons; (2) Effective and appropriate introductions and conclusions; (3) Using appropriate and effective illustrations; and finally, (4) Dynamic sermon delivery.⁵

⁴ From January 2010 to December 2010, this researcher requested participants of the modules from CBAP R-1 to allow him to listen and evaluate their sermon delivery at least two times during the year. He was able to listen personally to six pastors and have a collegial evaluation of their preaching afterwards. Another five participants recorded their sermons in audio format and the researcher based his evaluation from the recordings.

⁵ Field Educations meetings were conducted monthly for each batch of CBS-Asia PMP students. It was a time of reporting, evaluation and mentoring for each student. This researcher utilized this time to gather feedback from among the students about their personal improvements on expository preaching as well as how to improve the present CBS-Asia Preaching curriculum. These monthly meetings started in January 2006 and are still going on at the time of this research.

Resources for Preaching That CBAP R-1 Pastors and Church Leaders Use

The Library of CBAP Pastors and CBAP Churches

It is given that expositors and church leaders need a decent library. James F.

Stitzinger emphasizes its importance when he wrote:

A sound study-library must be a top priority. For many, such a library has been unimportant and the result has been an impoverished ministry, lacking depth, breadth, and stimulation. An excellent library is constructed by deliberate acquisition rather than “accidental” accumulation. Since an expository preacher’s library is an integral part of his pulpit work, it should be assembled with an eye toward the highest quality. A preliminary indication of what a core library is *not* will help understand what it should be:

1. It is not a collection of inferior books donated to the preacher by well-meaning friends and listeners.
2. It is not an accumulation of books offered on sale or at discount prices.
3. It is not simply a collection of books that are highly recommended or found on standard lists of bibliographies.
4. It is not simply an accumulation of required texts used in seminary.
5. It is not an accumulation of material treating current religious trends or theological speculations.⁶

But due to economics, CBAP pastors and church leaders in the region are forced to follow the advice of Dean Dickens:

It would be nice to have a big library of study books—but that was not necessary for Simon Peter and Paul and will not be necessary for you either... The three tools that are necessary to preach the Bible are:

1. You must have a Bible to study and to preach.
2. You should also own a dictionary in the same language as your Bible. Note: This is not a religious dictionary.
3. If the Bible does not have a concordance you should obtain one as soon as possible.⁷

⁶ MacArthur, *Rediscovering Expository Preaching*, 178.

Cary Perdue gives even better advice: “The preacher will want a few choice reference books. Several versions of the Bible, one volume commentary, a Bible dictionary, and an English dictionary make a basic collection.”⁸

Dr. Haddon Robinson suggests three categories of commentaries to consult: commentaries of the original languages, expositional commentaries, and application commentaries.⁹ In comparison with Robinson’s criterion, CBAP pastors at the time of this study were “in want” of commentaries belonging to Robinson’s first category.

Most of the tools for studying passages were not readily available to CBAP pastors and church leaders at the time of the study. This was not because of negligence or indifference but is due to economics. The result is what John MacArthur has warned of: “... an impoverished ministry, lacking depth, breadth, and stimulation.”¹⁰ It is a sad fact that the library of CBAP pastors and CBAP churches in the region is not complete with all the necessary tools for sermon preparation. The reality is that, MacArthur’s ideal “*model library*”¹¹ is beyond their reach.

Source of Christian Literature for CBAP Region I Pastors and Church Leaders

The primary source of books and Christian literature in the region at the time of this study is the Philippine Christian Book Stores Incorporated (PCBS Inc.). According to

⁷ Dean Dickens, *How To Preach* (Manila: Church Strengthening Ministry, 1984, 1986, 1992, 1993, 1996), 2-3.

⁸ Cary M. Perdue, *Step by Step: A Guide to Sermon Preparation* (Manila: OMF Publishers, 1985), 8

⁹ Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* 2nd Ed. (Grand Rapids: Baker Academic, 1980, 2001), 64.

¹⁰ MacArthur, *Rediscovering Expository Preaching*, 178.

¹¹ MacArthur, *Rediscovering Expository Preaching*, 188-208 provides a detailed list of “The First 750 Books for an Expositor’s Library.”

the management of PCBS Incorporated, San Fernando City, La Union Branch, 80% of the books bought by pastors and church leaders were ready-to-preach Sermon outlines and devotional commentaries. The other 15% are general reference books such as bible encyclopedia, concordance, and bible dictionaries. The remaining 5% were preaching textbooks.¹²

Informal survey among CBAP pastors and church leaders revealed that they bought sermon outlines both from local and international authors. The list of international favorites includes John MacArthur, Warren W. Wiersbe, Charles R. Swindoll, Matthew Henry, William Hendrickson, Roger Campbell, and G. Campbell Morgan. The two authors well known among CBAPs are Mike Lacanilao and Dr. Luis Pantoja Jr.¹³

At the time of the study, a survey showed that CBAP pastors in the region do not have a complete set of Old Testament and New Testament commentaries. They have an average of ten titles each. The commentaries in the pastors' libraries include the Erdman Commentaries on the New Testament, the Tyndale New Testament Commentaries, and the Tyndale Old Testament Commentaries.¹⁴

At the time of the study, survey showed that all CBAP pastors have access to computers and internet through internet cafés that are available in every town in the region. The only setback is that these cafés have no bible software. Five out of the fourteen CBAP pastors had their personal computers. Two of them had personal access to

¹² The data came from the researcher's interview of the manager of PCBS Inc., La Union branch on March 18, 2009.

¹³ The data was gathered by the researcher during the CBAP R-1 Council meeting held at Agoo, La Union, Philippines, on March 02, 2009. He interviewed each pastor individually after the said meeting. Fourteen pastors were the respondents.

¹⁴ Data was gathered March 02, 2009 during the CBAP R-1 Council meeting held at Agoo La Union, Philippines.

the internet. The bible software used by pastors includes QuickVerse 2008 by FindEx.com and E-Sword by Rick Meyers.

One final note: Although CBAP pastors and church leaders at the time of the study were in want of the modern tools and toys of the *art of preaching*, God recompensed them with indispensable qualities and grace. John A Broadus identified these qualities of grace as four requisites for effective preaching namely: piety, natural gifts, knowledge and skill.¹⁵ All these are given in abundance by grace to Pilipino ministers. Thus, this project is designed to maximize the meager resources of these ministers in sermon preparation and enable them to be good expositors of the Word.

Needs of CBAP R-1 Pastors and Leaders

Understanding Expository Preaching

Definition of Expository Preaching

An informal interview among CBAP pastors¹⁶ conducted by the researcher revealed that there was a fair amount of confusion about the label “expository preaching”. Sidney Greidanus observation accurately describes the misconceptions about the meaning of the term, saying:

... in contrast to textual preaching, it has been claimed that expository preaching “grows out of a Bible passage longer than two or three verses,” that “both the main points and the sub points of the sermon are derived from the text”;

¹⁵ John Albert Broadus, *A Treatise on the Preparation and Delivery of Sermons*, ed. Edwin Charles Dargan, New (23d) ed., edited by Edwin Charles Dargan. (New York: A. C. Armstrong and son, 1898), 7.

¹⁶ The researcher surveyed three CBAP pastors living in the province of La Union, Philippines about their definition of expository preaching. These selected respondents have been serving as ministers at least three years. Another respondent lives in La Trinidad, Benguet, Philippines and has been a pastor for more than six years.

that it is a “verse-by-verse explanation of a chosen passage,” or “consecutive interpretation and practical enforcement of a book in a sacred canon.”¹⁷

Richard L. Mayhue provides a good starting point in understanding the concept of expository preaching when he wrote:

By contrast, expository preaching focuses predominantly on the text(s) under consideration along with its (their) context(s). Exposition normally concentrates on a single text of Scripture, but it is sometimes possible for a thematic/theological message or a historical/biographical discourse to be expository in nature. An exposition may treat any length of passage.¹⁸

Haddon Robinson dispelled the cloud of confusion with his definition of expository preaching as: “in its core (is) more a philosophy than a method.”¹⁹ Greidanus echoed the same idea, saying “Expository preaching is Bible-centered preaching.”²⁰ Donald R. Sunukjian’s definition is very helpful: “Today...we define true biblical preaching by how the biblical material is treated—that is, faithful to the meaning and flow of the original author and relevant to the contemporary listener.”²¹ Michael Fabarez agrees with Robinson, Greidanus, and Sunukjian. He identified three primary components of expository preaching: (1) it clearly derives its content from the Bible; (2) it accurately explains what the Bible is saying; and (3) it effects the change God intends for the Bible to effect.²² Finally, Sunukjian excellently drives home the point reminding

¹⁷ Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1988), 10.

¹⁸ MacArthur, *Rediscovering Expository Preaching*, 9.

¹⁹ Haddon Robinson, *Biblical Preaching*, 22.

²⁰ Greidanus, *The Modern Preacher and the Ancient Text*, 11.

²¹ Sunukjian, *Invitation to Biblical Preaching*, 13.

²² Michael Fabarez, *Preaching That Changes Lives*. (Nashville: T. Nelson Publishers, 2002), 15.

every preacher that “the twofold task of a biblical preacher is to present the true and exact meaning of the biblical text’ in a manner that is ‘relevant to contemporary listeners’.”²³

Expository preaching therefore is a philosophy of handling the Biblical passage in such a way that its real meaning as it exist in the mind of God when He first communicated it to the original audience is made plain and profitable for the needs of the present day listeners. More descriptively, expository preaching is the exegetical and Spirit-driven process of explaining and applying the meaning of a particular text or texts for the purpose of transforming people into the image of Christ.

The Process of Expository Preaching

Developing and delivery of expository sermons is not for the lazy or fainthearted pastor. It demands large amount of time and rigorous work in terms of study, meditation, and contemplation to come up with a truly biblical sermon. It requires a massive amount of courage to say what God has to say to an apathetic congregation and the skill of saying it right and hit the right mark. Experts differ in their approach in preparing expository messages. For example, Duane Litfin identified seven stages of preparation²⁴ while Haddon Robinson listed ten stages in the preparation and development of expository sermons.²⁵ Dickens proposes seven steps²⁶ while Perdue has his ten stages.²⁷ In the

²³ Sunukjian, *Biblical Preaching*, 9-12.

²⁴ Duane Litfin, *Public Speaking: A Handbook for Christians 2nd Ed.*, (Grand Rapids: Baker Books, 1981, 1992), 340-353, listed seven stages in the preparations of expository sermon: (1) Select a Passage of Scripture; (2) Study the Passage and State the Author’s Central Idea; (3) Determine Your Audience Need for This Idea; (4) State Your Speech Idea; (5) Decide How to Develop the Body of Your Message; (6) Develop Your Introduction and Conclusion; and (7) Write Out Your Manuscript.

²⁵ Robinson, *Biblical Preaching*, 51-182 listed “Ten Stages in the Development of Expository Messages: (1) Selecting the Passage; (2) Studying the Passage; (3) Discovering the Exegetical Idea; (4) Analyzing the Exegetical Idea; (5) Formulating the Homiletical Idea; (6) Determining the Sermon Purpose; (7) Deciding How to Accomplish This Purpose; (8) Outlining the Sermon; (9) Filling in the Sermon Outline; and (10) Preparing the Introduction and Conclusion.

process of this study, feedbacks from pastor and church leaders identified four steps in the preparation of expository sermons that they need to be skilled at: Selecting the Text, Studying the Text, Deciding on Sermon Purpose, and Deciding on Sermon Form.

Four Steps in the Development and Preparation of Expository Sermons

Selecting the Text. Experts agree that the first step in sermon preparation is *selecting the text*. Perdue is right in his observation: “Every preacher is faced with a problem; he must preach, and he must preach regularly over a long period of time.”²⁸ Dickens suggests that the starting point is locating “a biblical text and idea which match each other.”²⁹ However, Jerry Vines and Jim Shaddix give a very strong caution on the practice:

If you think that the Bible addresses a particular subject in a text but discover in your study that the text does not say what you thought it said, then you have two options: (1) set your subject aside and preach the text, or (2) find another text that truly addresses the topic. The action you must avoid at all cost is making a text say something it does not say.³⁰

²⁶ Dickens, *How To Preach*, 8-42 listed the following steps in development of sermons: (1) Decide on What Idea to Preach; (2) Study Your Bible; (3) Decide on Objective of the Sermon (4) Arrange Your Sermon Points; (5) Develop Your Sermon Points; (6) Write Your Conclusion; (7) Write Your Introduction.

²⁷ Perdue, *Step by Step*, page 3 listed the following steps: (1) Selecting the Text; (2) Studying the Text; (3) Applying the Text; (4) Establishing the Goals for Preaching the Text; (5) Stating the Sermon Sentence; (6) Giving Structure to the Sermon; (7) Giving Substance to the Sermon; (8) Linking Material Together; (9) Introducing the Sermon; (10) Concluding the Sermon.

²⁸ Perdue, *Step by Step*, 8.

²⁹ Dickens, *How To Preach*, 4.

³⁰ Vines, Jerry and Jim Shaddix, *Power in the Pulpit: How to Prepare and Deliver Expository Sermons* (Chicago: Moody Press, 1999), 94

Perdue believes that one answer is a preaching calendar.³¹ Robinson echoes the same idea; “A conscientious ministry in the Scriptures depends on a thoughtful planning for the entire year.”³² In his article *Planning a Preaching Menu*, Stuart Briscoe declares:

Preaching is, first of all, *proclamation* — an announcement of who God is and what he has done and intends to do. So any menu I prepare will be God-centered, aiming to make all of life God-centered. I would rather my preaching magnify God than offer quick answers to specific life dilemmas. I’d rather nourish solid spirituality than knock the edge off spiritual hunger with homiletical junk food. And so I plan my sermon series accordingly.³³

The sermon menu of a pastor reveals his insight on the vision of God for his people, the present needs of his particular congregation, and the biblical truths that speak to these pressing needs. Robinson says that the sermon must be based on a literary unit of biblical thought.³⁴ Perdue agrees saying that a particular text must be based upon an expository unit.³⁵ Duane Litfin echoes the same concept in passage selection. For him, “it is crucial that you (the preacher) be certain that the passage represents a unit of discourse”.³⁶ Thus, choosing a passage to preach is very crucial part of sermon preparation because a preacher has to be faithful to the Biblical message and relevant to the current audience.

Studying the Text. Experts agree that accurate analysis of a given passage is of utmost necessity in sermon preparation. They all agree that accurate interpretation of a given passage is the key to power in the pulpit. The concept of being God’s herald

³¹ Perdue, *Step by Step*, 8.

³² Robinson, *Biblical Preaching*, 54.

³³ Bill Hybels, D. Stuart Briscoe and Haddon W. Robinson, *Mastering Contemporary Preaching* (Portland: Multnomah, 1990], c1989), 46.

³⁴ Hybels, Briscoe, and Robinson, *Mastering Contemporary Preaching*, 55.

³⁵ Perdue, *Step by Step*, 11.

³⁶ Litfin, *Public Speaking*, 341.

demands that the preacher declares only what the Lord says. Sunukjian contends that “the sermon must unfold according to the natural flow of thought of the biblical author.”³⁷

Charles W. Koller believes that “A careful analysis will usually reflect the main thrust, the primary emphasis of the passage.”³⁸ The purpose of this stage is to determine the passage’s exegetical idea.

Litfin, Robinson, and Sunukjian give helpful recommendations for finding the exegetical idea. Litfin has this advice to preachers:

Begin your study broadly. Try to determine the purpose and the broad outline of the book of the Bible in which you are studying. Then begin to narrow your focus to that portion of the book in which your passage is located. Try to determine how your passage fits into the flow of the book.

Next, examine your passage in detail. Why was it included? What are the several parts? What are the relationships among the parts? What is the author talking about in this passage? (In other words, what is his subject?) What is the author saying about his subject? (In other words what is his complement?) What is the author’s central idea (the combination of the subject and complement.) in this passage?

Once you have stated the author’s central idea (called the exegetical idea), test it to be certain it is inclusive enough to fit the passage. Always adjust the idea to fit the passage, never the reverse. If the idea is too broad, narrow it so that it exactly fits the passage. If there are parts of the passage the idea does not cover, broaden the idea.

Next, outline how the author develops his idea through the passage. This outline is called the exegetical outline. (Note: The exegetical outline is not an outline of your message to your audience; it is purely an outline of what the biblical author has said to his audience. Your audience is not yet in the picture.³⁹

Robinson’s advice is very similar:

For this reason, we begin our study of a biblical passage by relating it to the broader literary unit of which it is a part. Usually this demands that we read the book several times and in different translations. Even if we have skills in

³⁷ Litfin, *Public Speaking*, 10.

³⁸ Charles W. Koller, *Expository Preaching Without Notes and Sermon Preached Without Notes* (Grand Rapids: Baker Book House, 1962, 1975), 57

³⁹ Litfin, *Public Speaking*, 342-343.

reading Hebrew or Greek, we usually find it easier to map out the broad the broad developments of an author's thought by reading it in English.⁴⁰

Robinson's stage three in the preparation of expository sermons echoes that of Litfin: "As you study the passage, relate the parts to each other to determine the exegetical idea and its development."⁴¹ Finally, Sunukjian adds three helpful suggestions: (1) Flag the things you don't fully understand; (2) Use your skills and resources in the original language; and (3) Consult good commentaries.⁴²

Furthermore, Sunukjian suggest three outline stages:

1. The Passage Outline, sometimes called an exegetical or textual outline, tells what happened in the time past—"this occurred" or so-and-so said this.
2. The Truth Outline tells what happens—these are the kinds of experiences people have; this is how God deals with us; this is what God reveals about himself. It is statements of theological truths.
3. The Sermon Outline tells the listener—this is happening in our lives today, just it happened in the biblical world, for this kind of thing happens as we walk with God.

John Albert Broadus sagaciously declares that it is one of the preacher's most sacred duties to interpret and apply his text in accordance with its real meaning.⁴³ He identifies three chief sources of errors in the interpretation of the text:

- (1) Misunderstanding the phraseology of the text itself;⁴⁴ (2) Disregarding the connection

⁴⁰ Robinson, *Biblical Preaching*, 59

⁴¹ Robinson, *Biblical Preaching*, 65

⁴² Sunukjian, *Biblical Preaching*, 19

⁴³ Broadus, *A Treatise on the Preparation and Delivery of Sermons*, 32.

⁴⁴ Broadus, *A Treatise on the Preparation and Delivery of Sermons*, 38.

of the text;⁴⁵ and (3) Improper spiritualizing.⁴⁶ His three suggestions are as valuable as the first time he wrote them:

1. Study the text minutely. Notice carefully both the *grammar* and the *rhetoric* of the text.
 - i. Endeavor to ascertain the precise meaning of the words and phrases used in the text.
 - ii. Pay special attention to any figures of speech that may occur in the text or its connection.
2. Study the text in its immediate connection. The connection of thought in which a text stands will of course throw light upon its meaning, and is usually indispensable to understanding it.
3. Study the text in its larger connections. These remoter relations of the text are also very important to its correct interpretation. They commonly embrace the three following particulars.
 - i. Sometimes the logical connection will really be the *entire book* to which the text belongs.
 - ii. Apart from the logical connection of discourse in which a text is found, there is often important aid to be derived from *general historical knowledge*.
 - iii. We must interpret in accordance with, and not contrary to, the *general teachings of Scripture*.⁴⁷

Another good advice came from Warren and David Wiersbe, who cited Spurgeon's practice of "soak(ing) himself in the text" as a good idea for preachers. The questions that a preacher asks himself are:

1. What does the text say? (facts, information)
2. What does the text mean? (truths, interpretation)
3. What does the text mean *to me*? (illumination and application)
4. How can I make it meaningful to others? (imagination, organization)⁴⁸

⁴⁵Broadus, *A Treatise on the Preparation and Delivery of Sermons*, 46.

⁴⁶Broadus, *A Treatise on the Preparation and Delivery of Sermons*, 50.

⁴⁷Broadus, *A Treatise on the Preparation and Delivery of Sermons*, 65-73.

Thus, preachers need to continually improve their skills in hermeneutics and exegesis. There is no substitute to rigorous and disciplined study for a pastor in order to really take a handle of what God had said to his people in the past, and to grasp what he is saying to his people at all times, then finally discover what He has to say to his people today.

Deciding on the Sermon Purpose. Discovering the *intended meaning* of a passage is not an end but rather a means. The truth discovered through good exegesis is of no use until church goers see its relevance to their daily life. Robinson believes that, “No matter how brilliant or biblical a sermon is, without a definite purpose it is not worth preaching.”⁴⁹ John R. W. Stott uses the metaphor of “bridge-building” to refer to ministry of communicating God’s message.⁵⁰ Thus, after wrestling with the text, the preachers’ next step is to wrestle with his people. In other words, a preacher needs a definite purpose for his sermon to “make it more direct and effective.”⁵¹ In the *Element of Preaching* Warren and David Wiersbe said it perfectly: “The purpose of preaching is not simply to discuss a subject, but to achieve an object. A true sermon involves not only explanation but also application. A preacher must not be satisfied merely to instruct the mind; he must also stir the heart and motivate the will to apply God’s truth personally.”⁵²

Jay Adams, in his book *Preaching With Purpose: A Comprehensive Textbook on Biblical Preaching*, emphasizes that the purpose of preaching is “to effect changes among

⁴⁸ Warren W. Wiersbe and David Wiersbe, *The Elements of Preaching: The Art of Biblical Preaching Clearly and Simply Presented* (Wheaton: Tyndale House Publishers, 1986), 14.

⁴⁹ Robinson, *Biblical Preaching*, 106.

⁵⁰ John R.W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982), 137.

⁵¹ Robinson, *Biblical Preaching*, 109.

⁵² Wiersbe and Wiersbe, *The Elements of Preaching*, 4.

the members of the church that build them individually and that build up the body as well.”⁵³ Robinson provides a big help for pastors in finding the purpose of a sermon when he declared: “You do so by discovering the purpose behind the passage you are preaching.”⁵⁴ Jay Adams elaborated on this idea in Chapter 6—Determining Telos, he wrote:

When I speak of the purpose or the *telos* of a preaching portion, I refer to the purpose that the Holy Spirit had when He “moved” the writer to pen the words of that passage. That purpose was broader than the immediate purpose in the writer’s mind when writing to a particular person or church.

So, it must be understood that when I say that the intention of the Holy Spirit must be discovered, I do not mean merely the intention in its limited application to the event at the time when the passage was written, but any and all valid applications that He intended to make from any principles that may be generalized from the basic thrust of the passage (sic).⁵⁵

Later in the same chapter he gave this warning: “The thing to be avoided at all cost is to impose your own purposes on a passage”.⁵⁶

Furthermore, Litfin and Adams identified three primary types of speeches namely: (1) the informative speech, (2) the persuasive speech, and (3) the speech to actuate.⁵⁷ This corresponds to Roy B. Zuck’s two categories of sermon objectives: (1) the cognitive domain—giving knowledge and insight— and (2) the affective domain—changing attitudes and actions.⁵⁸

Duane Litfin provides practical steps to pastors in developing specific sermon purposes: (1) Determine the audience’s need for your idea; (2) Decide upon what

⁵³ Jay Adams, *Preaching With Purpose: A Comprehensive Textbook on Biblical Preaching*, (Phillipsburg: Presbyterian and Reformed Publishing Company, 1982), 13.

⁵⁴ Robinson, *Biblical Preaching*, 108.

⁵⁵ Adams, *Preaching With Purpose*, 27-28.

⁵⁶ Adams, *Preaching With Purpose*, 29

⁵⁷ Litfin, *Public Speaking*, 133 cf. Adams, *Preaching With Purpose*, 31.

⁵⁸ Robinson, *Biblical Preaching*, 109.

response you desire from your audience; and (3) Put into words the purpose of the *speech*.⁵⁹

Finally, Robinson also asserted that: "Framing the purposes that describe measurable results forces you to reflect on how attitudes and behavior should be altered. That in turn will enable you to be more concrete in your application of truth to life."⁶⁰

Thus, CBAP preachers in the region at the time of this study believe that they need to develop the skill framing sermon purposes that are faithful to the text and relevant to the audience. This skill, they agree could help them make sermons that are meant to inform the head, warm the heart, and energize the whole body towards obedience to Jesus Christ.

Deciding on Sermon Form. Deciding on the form is essential for maximum impact of the sermon. Haddon Robinson declares that sermons develop in three major ways: deductively, semi-inductively, or inductively.⁶¹

He summarized his view on deductive sermon form this way:

In *deductive arrangement*, the idea is stated completely as part of the introduction to the sermon, and then the sermon develops out of that idea. In the inductive development, the introduction leads only to the first point of in the sermon, then with strong transitions each new point links to the previous point until the idea of the sermon emerges in the conclusion. Induction and deduction may be combined in a sermon. Your introduction may state only the subject of your sermon (what you are talking about), and then each point each in the sermon presents a complement to the subject. Another variation of the inductive/deductive development is that in your introduction, you lead up to your first point and develops it inductively. You may do that for the second point of the sermon where you will, for the first time give the complete statement of your idea.

⁵⁹ Litfin, *Public Speaking*, 125-133.

⁶⁰ Litfin, *Public Speaking*, 111.

⁶¹ Robinson, *Biblical Preaching*, 116.

Once the idea has been stated, the sermon must proceed deductively to explain or prove or apply the idea.⁶²

He listed three forms of deductive sermon arrangements: *An Idea to Be Explained*; *A Proposition To Be Proved*; and *A Principle To Be Applied*. He provided the following explanation about the first form of deductive sermon arrangement:

Sometimes an idea must be explained. That happens when you want your congregation to understand a doctrine of the Bible. A truth correctly comprehended can carry its own application... offering an audience a clear explanation of a biblical passage maybe the most important contribution you can make through your sermon.

One other thing is essential in a sermon about an idea explained: your introduction is crucial to its success. You must find a need for the explanation. This sermon form works only if you scratch your people where they itch.⁶³

About the second form of deductive sermon arrangement, Robinson wrote:

Deductive sermons take other forms, and sometimes an idea requires not explanation but proof. When this is the case, the idea appears in the introduction as a proposition you will defend. Because your stance as a preacher resembles that of a debater, your points become reasons or proofs for your idea. You're answering the developmental questions, "Is that true?" and "Why should I believe it?"⁶⁴

Regarding the third form of deductive sermon arrangement, he wrote:

A third form that deductive sermons take grows out of the question of application: So What? What difference does this make? In this type of sermon you establish a biblical principle in either your introduction or your first major point; then in the remainder of your message you explore the implications of the principle.⁶⁵

The second major way to develop the sermon in Robinson's list is the *semi-inductive arrangements*. He listed two sermon forms under this category: *A Subject To Be Completed* and *Induction-Deduction*. He described the first form

⁶² Robinson, *Biblical Preaching*, 116.

⁶³ Robinson, *Biblical Preaching*, 118-121

⁶⁴ Robinson, *Biblical Preaching*, 121-122

⁶⁵ Robinson, *Biblical Preaching*, 122-123.

as: "The first semi-inductive form presents only the subject in the introduction, not the entire idea, and the major points complete the subject. This subject-complement form of development is the most common one used in our pulpits, and many preachers never vary from it."⁶⁶

Additionally he gives the following observations, "In the hands of skilled preacher, a sermon patterned this way can produce tension and strong climax... This sermon form depends on a keyword that holds the points together... The advantage of the form, however, is that it is simple and easy to use."⁶⁷

He described the semi-inductive form as:

Induction and deduction maybe combined in your sermon. The idea is stated in the middle of the sermon. The introduction and first or second point will lead up to the idea, and then the remainder of the sermon proceeds to explain, prove, or apply the idea.

One specific way inductive-deductive sermon can be developed is to explore a problem. Within the introduction and first point you identify a personal or ethical problem, explore it its roots, and perhaps inadequate solutions. At the second point you propose a biblical principle or approach to the problem, and throughout the remainder of the sermon, you explain, defend, or apply it.⁶⁸

The third major way to develop sermon according to Robinson is inductive arrangements. He wrote:

Inductive sermons move toward a complete statement of your idea at the end of the sermon. In your introduction, therefore, you do not state the complete idea of your sermon. You will relate your introduction only to the first point of the sermon. Following that point, you must raise another question, directly or indirectly for the audience to consider. Your second point, then, grows out of your first point. When your second point is developed, you must raise another question coming out of that point, which is answered in your next point. Only when all your points have been developed will you state the idea of your sermon.⁶⁹

⁶⁶ Robinson, *Biblical Preaching*, 124.

⁶⁷ Robinson, *Biblical Preaching*, 124-126.

⁶⁸ Robinson, *Biblical Preaching*, 126.

⁶⁹ Robinson, *Biblical Preaching*, 127.

Litfin on the other hand, speaks of three main categories of speech patterns: *logical patterns, divisional patterns, and psychological patterns*. He further divided each group to different sub-categories. Hence he wrote of two sub-classes of *logical patterns*: inductive patterns and deductive speech patterns.

He described inductive speech pattern as follows:

Induction, like other forms of reasoning, is a process of drawing inferences about the unknown from the known. In the case of induction, the known consists of limited number of specifics, all which share membership in some broader category. On the basis of what we observe about these specifics, we infer some generalization about all members of the broader category. Obviously, the larger the number of specifics we study, the more likely it is that our induction will be valid. But keep in mind that, even at their best, conclusions drawn from inductive reasoning are probable, never certain.⁷⁰

He gives this warning about the danger of faulty generalizations:

More dangerous are inductive generalizations that are based on too little experience with the members of the category... Sometimes inappropriate generalizations can cause great harm... We must always ask when we use an inductive argument: Are there sufficient number of examples to draw conclusion about the class as a whole? (sic) and (2) Are the examples typical of the members of the class?⁷¹

Finally, on the effectiveness of inductive speech he wrote:

Because of their concentration upon specifics examples, inductive speech-patterns can score high on the scale of human interest. The kinds of circumstantial evidence, statistics, facts, examples, anecdotes, analogies, descriptions, and narratives that are typical of inductive reasoning lend themselves to the vividness and concreteness on which audience interest thrives.⁷²

The second sub-category in logical pattern group is deductive speech-pattern. Litfin described it as:

⁷⁰ Litfin, *Public Speaking*, 162.

⁷¹ Litfin, *Public Speaking*, 163.

⁷² Litfin, *Public Speaking*, 164

Deductive reasoning likewise follows the pattern of all reasoning: drawing conclusions about what is unknown on the basis of what is known. In deduction, however, what is known is some general observation, from which we draw hitherto unknown conclusions about specifics or particulars.

Deduction typically takes several forms. Probably the most common deductive pattern is that in which is known to be true of an entire category of things (*categorical syllogism*). On the basis of this knowledge, inferences are “deduced” about individual members of the category...

The nature of a categorical syllogism (indeed of all syllogisms) is such that if the major and minor premises are *true*, then the conclusion must be true, which is to say, *certain*. Only in the deductive reasoning is it possible to make inferences about the unknown which may be considered certain, and even then only when the major and minor premises are themselves certain.

A second form of deductive reasoning is represented by the *hypothetical syllogism*. In this case the major premise establishes what will happen under certain circumstances. The minor premise then establishes that the specified circumstances do in fact pertain. Then the conclusion states the inevitable result...

A third type of deductive reasoning is the *disjunctive syllogism*. In this case an “either-or” situation is established in the major premise. Then the minor premise one or the other of the options is denied, leaving only the remaining option for the conclusion...

In the *deductive speech-pattern* the conclusion of the syllogism is the central idea you are attempting to establish; that is your idea is an assertion about some particular that you will attempt to establish by deducing it from a major and minor premise your audience will accept as true.⁷³

Litfin called his second main category of speech patterns as *divisional patterns*.

He listed three subcategories: *Spatial Patterns*, *Chronological Patterns*, and *Topical Patterns*. Litfin describes first category as speeches that “depend upon the physical relationship of the things or places as they exist in space”.⁷⁴ This type of speech pattern has its setbacks and advantages. Litfin wrote, “Not all subjects will lend themselves naturally to a special pattern of development, but some, such as geographical topics will

⁷³ Litfin, *Public Speaking*, 164-168

⁷⁴ Litfin, *Public Speaking*, 168.

virtually demand a spatial treatment.”⁷⁵ Its advantage is that, this kind of speech patterns tend to be “graphic, concise, and therefore is more easily visualized by listeners.”⁷⁶

The second subcategory is very helpful to pastors. Litfin wrote:

Chronological patterns depend upon some temporal relationships among the parts. Speeches which center upon, “how-to-do-it” processes and procedures; historical lectures; biographical summaries and eulogies; stories, parables, and other narratives—each of these types of material will most likely develop around a chronological pattern. The progression will trace some temporal movement wherein the parts follow one another through time, moving from latest to earliest or earliest to latest.⁷⁷

The topical pattern is probably the most widely used speech pattern among the pastors in region 1. Litfin wrote about topical patterns:

The topical pattern is probably the most varied of all the standard divisional patterns. In topical arrangements the subject is divided along some natural or conventional lines inherent within itself. Since the subject might be analyzed according to any number of principles of division, the varieties are almost unlimited. Thus the “topical pattern” is a kind of catchall term used to designate those logical divisions which do not fit in any more specific category.⁷⁸

Litfin labeled his third main category of speech as psychological patterns. This category includes cause-effect patterns, problem-solution patterns, and motivated sequence.⁷⁹

He described the first pattern as speeches where “the dominant pattern of thought is based upon cause-effect type of reasoning.”⁸⁰ About the problem-solution patterns he wrote:

⁷⁵ Litfin, *Public Speaking*, 168.

⁷⁶ Litfin, *Public Speaking*, 169.

⁷⁷ Litfin, *Public Speaking*, 169

⁷⁸ Litfin, *Public Speaking*, 170.

⁷⁹ Litfin, *Public Speaking*, 172-176

⁸⁰ Litfin, *Public Speaking*, 173

Problem-solution speech patterns in their simplest forms consist of only two major points: the first defines the problem and second proposes and explains some solution. In more complex problem solution patterns other main points maybe inserted to propose, evaluate, and then discard alternative solutions. Or one might sense the need to address certain objections to the proposed solution. Or, where it is possible to do so, one might break the problem down into parts that are handled in sequence, demonstrating in turn how the proposed solution would solve each part of the problem. In each case, however, to be effective, a problem solution pattern must in the end demonstrate that the remedy proposed by the speaker is both the most workable and the most desirable way to grapple with the problem.⁸¹

Finally, Litfin wrote about Alan H. Monroe's Motivational Sequence:

"There are five basic steps to the Motivated Sequence, one or of which are dropped for certain types of speeches. The five steps are labeled attention, need, satisfaction, visualization, and action."⁸²

Jerry Vines and Jim Shaddix propose another method of designing the structure of a sermon. They wrote:

Creating effective sermon designs can be accomplished in four phases: *identification, clarification, reiteration, and transition*. The expositor must identify the design that is suggested by the structure of the text. Then he must work to express each division by means of various divisions in the clearest way possible. Next he should reinforce the divisions by means of various reiterative tools. Finally, the preacher should give a sense of cohesiveness to his divisions by developing good transitional sentences.⁸³

In identifying the natural division in a passage of Scripture, Vines and Shaddix advocates three foundational approaches: *Key Word Method; Analytical Method; and Sermonic Plot Method*.⁸⁴ Following is the short description of each methodology:

⁸¹ Litfin, *Public Speaking*, 173-174.

⁸² Litfin, *Public Speaking*, 175

⁸³ Vines and Shaddix, *Power in the Pulpit*, 151.

⁸⁴ Vines and Shaddix, *Power in the Pulpit*, 153-162

Key Word Approach

The approach calls for the use of a plural noun as the key word that characterizes the main divisions. The main sections of the message are arranged around this plural noun, using a lead-in sentence and creating parallel structure with logical, orderly development.⁸⁵

Analytical Method

This procedure is especially helpful when preaching from texts of two or more paragraphs in length...The analytical method basically involves analyzing the proposition and breaking it down into component parts that are conducive to easy understanding.⁸⁶

Sermonic Plot Method

The sermonic plot method is especially helpful in preaching from narrative... is a way of allowing these natural qualities of a story (the plot) to form the major divisions of the expository sermon based on a narrative text.⁸⁷

Vines and Shaddix's second phase of creating sermon design is clarification. This phase involves expressing each division to the clearest and most memorable form possible.⁸⁸ The qualities of clear form include: parallel structure; mutually exclusive; application oriented; complete sentences; progressive; climactic; assertive; and simple.⁸⁹

Their third phase is reiteration. This involves rewording the major divisions so that the sermon's structure is expressed in an easy-to-follow and memorable way so that the truth of God's Word has a better chance of being *firmly planted in the heart*. They listed four reiterative patters: alliteration, assonance, repetition, and parallelism.⁹⁰ Their final stage in the creation of sermon structure is determining good transitional statements.

⁸⁵ Vines and Shaddix, *Power in the Pulpit*, 154.

⁸⁶ Vines and Shaddix, *Power in the Pulpit*, 157.

⁸⁷ Vines and Shaddix, *Power in the Pulpit*, 159.

⁸⁸ Vines and Shaddix, *Power in the Pulpit*, 162.

⁸⁹ Vines and Shaddix, *Power in the Pulpit*, 162-164.

⁹⁰ Vines and Shaddix, *Power in the Pulpit*, 164-167.

They listed two primary functions of transitions: assist the preacher in testing his logic and aid the listeners in the understanding of the preacher's logic.⁹¹

O. Wesley Allen Jr. suggests that preachers can choose from six sermonic forms: Propositional Lesson Sermons; Exegesis—Interpretation—Application Sermons; Verse-by-Verse Sermons; The Four Pages Sermon; Valley Sermons; New Hearing Sermons; and Negative to Positive sermons.⁹²

The abundance of theories of sermon design left most of the respondent pastors and church leaders overwhelmed on which form to use. Consequently, most of them were using only what Dennis M. Cahill called the “classical homiletical forms”⁹³ because at the time of the study, these were only the forms that they know. As a result, pastors and church leaders use only three sermon structure for all genres of Scripture passages—resulting in a certain degree of boredom in the pews.

Annotated Survey of Literature Materials

This section presents an annotated survey of books pertinent to the development of the project. Books that were especially helpful in the development of preaching module one are marked with a single asterisk (*). Materials that were particularly helpful in the development of preaching module two are marked with double asterisk (**). Resources for preaching module three were marked with triple asterisks (***). Literatures with four asterisks are resources used in at least two preaching modules.

⁹¹ Vines and Shaddix, *Power in the Pulpit*, 168.

⁹² O. Wesley Allen Jr., *Determining the Form: Structures for Preaching*, (Minneapolis: Fortress Press, 2008), 29-80.

⁹³ Dennis M. Cahill, *The Shape of Preaching: Theory and Practice in Sermon Design*, (Grand Rapids: Baker Books, 2007), 26-28

Annotated Resources

Adams, Jay E. *Preaching With a Purpose: A Comprehensive Textbook on Biblical*

Preaching. Philipsburg: Presbyterian and Reformed Publishing Co., 1982. *

As the title of this book suggests, Dr. Adams excellently discussed the necessity of clear purpose in the preaching ministry of pastors. This book was used as supplementary textbook for preaching module one. He strongly affirmed that a strong sense of purpose can transform a preaching ministry. The book covered every aspect of preaching from the centrality of purpose to effective delivery.

Allen, Bob. *The Preacher as a Storyteller*. Bellingham: Logos Research Systems, Inc., 2005. **

In this book, Dr Allen provides practical guidance to the person who desires to effectively communicate the "story" of Scripture. Techniques in writing and delivering the narrative sermon offer guidance for individual improvement through self-tests and exercises. This book serves as supplementary reading material for Preaching Module II.

Allen, O. Wesley Jr. *Determining the Form: Structures for Preaching*. Minneapolis: Fortress Press, 2008. ***

This is an excellent little book. Dr Allen provides a good history of sermonic forms and a clear discussion of seven different forms and rhetorical strategies for effective Bible exposition. He also provided examples and exercises that would help readers grasped the concepts more easily.

Arthurs, Jeffrey D. *Preaching With Variety: How to Recreate the Dynamics of Biblical Genres*. Grand Rapids: Kregel Publications, 2007. **

In this book, Dr Arthurs explains how preachers could catch the dynamics of six literary genres found in the Bible and use these underlying forces to add zip and zing to Bible exposition. It balances theory with practice by giving suggestions and checklists for preachers to consider at the end of each chapter. This will be very helpful in teaching students how to preach creatively. This project makes a great use of this book for Preaching Module II.

Berkley, James D. Vol. 8, *Preaching to Convince*. The Leadership Library. Waco: Word Books, 1986. *

This five-part book written by thirteen contributors covers various aspects of biblical exposition: Preparing, Proclaiming, Illustrating, Concluding and Reflecting. It presents working principles that could help respondents develop sermons that truly convince—that changes lives—which is the goal and frustration of every preacher. This book offers practical strategies that are proven for effectiveness in ministry. Inputs from this book are incorporated in all three preaching modules.

Blackwood, Rick. *The Power of Multisensory Preaching and Teaching*. Grand Rapids: Zondervan, 2008. *

Blackwood presents in this book, both biblical evidence and scientific research showing that the more senses we stimulate in teaching and preaching, the greater the levels of learner attention, comprehension, and retention. He discusses both the reasons and the procedures of multisensory communication. The tools, examples, and worksheets in the book are helpful too.

Broadus, John Albert. *A Treatise on the Preparation and Delivery of Sermons*. Edited by Dargan, Edwin Charles. New (23d) ed., edited by Edwin Charles Dargan. New York: A. C. Armstrong and son, 1898. *

This is an old book with fresh insight. It is an enormously popular homiletics textbook, and has been in print for more than 100 years. This book has been very to the researcher in developing this project. Broadus was a master of clarity in communication and sympathy with his audience. The researcher was enlightened by his instructions for effective preaching and was also be challenged by his call to faithfulness in preaching ministry.

Brown, Stephen W., Haddon W. Robinson and William H. Willimon. *A Voice in the Wilderness: Clear Preaching in a Complicated World*. Mastering Ministry's Pressure Points. Sisters: Multnomah Books, 1993. *

This book offers practical guidance for transforming ministry's pressures into opportunities to excel. The book is divided in three parts. The first part speaks about how to harness the power of words to effect change in the culture. The second part discusses how to overcome internal pressures and capitalize on them for effective ministry. The last part discusses the external pressures that preachers face and how to benefit from them as the reader expounds the Bible.

Cahill, Dennis M. *The Shape of Preaching: Theory and Practice in Sermon Design*.

Grand Rapids: Baker Books, 2007. ***

The book presents the theological, cultural, and literary roots of the various approaches to sermon design, both traditional and modern. An excellent resource for Preaching Module III.

Carson, D. A. *Exegetical Fallacies*. 2nd ed. Carlisle; Grand Rapids, MI. Paternoster: Baker Books, 1996.*

Carson opens the eyes of preachers who are serious students about the dangers of misapplying the principles of exegesis. In this book, he helps readers discern improper interpretation techniques, and explains sound grammatical, lexical, cultural, theological, and historical Bible study practices. He wrote in accessible style and plain language. This resource will be an edifying contribution to any Bible study.

Chapell, Bryan. *Christ Centered Preaching: Redeeming the Expository Sermon*. Grand Rapids: Baker Books, 1994. ****

This book was very helpful in the development of this project. Chappell gives detailed *attention* to sermon form and delivery issues, but where the book really shines is in bridging the gap between homiletics and theology. He points out that the sermon must be distinguishable from a motivational speech or a lecture one would hear at a Rotary Club. In order for it to qualify as biblical preaching, it must point to Christ. Nothing but that which can be established as scriptural should be the focus of preaching. His thoughts on biblical authority and balance in the components of exposition were influential in the development of Preaching Module I.

Chapell, Bryan. *Using Illustrations to Preach With Power*. Ed. Wheaton: Crossway Books, 2001. *

Illustrations capture our attention and further our understanding in a way that no other sermon tool can. Bryan Chapell demonstrates why illustrations should be used in biblical preaching and then goes on to share how to find and integrate them effectively. Throughout his work, he makes it clear that illustrations are integral to effective

preaching, not because they entertain, but because they expand and deepen the applications the mind and heart can make.

Christianity Today, Inc. *Fresh Ideas for Preaching, Worship & Evangelism*. Waco: Word Books, 1984. *

This book is divided into six major sections: *preaching, worship, music, reaching out (local evangelism), world missions, and the calendar year*. The first section is especially helpful to the researcher in developing Preaching Module I. It has twenty eight articles that discuss assorted issues of biblical preaching. Two of the most helpful articles are: *An Honest Way to Plagiarize* and *Preaching Effectively—Without Notes*.

Dickens, Dean. *How To Preach*. Paranaque, Metro Manila: Church Strengthening Ministry, 1984, 1986, 1992, 1993, 1996. *

Dr. Dean Dickens was a Southern Baptist missionary to the Philippines from 1974-1989. He taught preaching at the Philippine Baptist Theological Seminary and the Asian Baptist Graduate Theological Seminary. His book has been the foundational resource for the training of Southern Baptist pastors in the Philippines.

Fabarez, Michael. *Preaching That Changes Lives*. Nashville: T. Nelson Publishers, 2002.

*

The central message of this book is creating message that aims to transform lives. Fabarez wrote that everything a pastor does must be done with the perspective of changing lives. When a pastor studies; it should be with the anticipation of changing lives. When he is looking for the right illustration, it must be through the lens of changing lives. When he sets forth the spiritual direction for the church, he must have the scope of changing lives in his focus.

Eswine, Zack. *Preaching to a Post-Everything World: Crafting Biblical Sermons*. Grand Rapids: Baker Books, 2008. *

Eswine provides a comprehensive and practical guide to preachers on how to preach God's truth without compromising doctrine or ignoring the culture of the listeners. This will serve as a required reading for preaching module three.

Fant E. Clyde. *Preaching for Today*. New York: First Harper and Row Paperback Edition, 1975. *

Fant wrote about *incarnational preaching*. He introduces the concept of on how to prepare an oral manuscript which is the key to spontaneous, dynamic sermons. This work is a good supplementary reading for preaching module one.

Fee, Gordon D., and Stuart Douglas. *How to Read the Bible for All It Is Worth*. Grand Rapids: Zondervan Publishing House, 1993. *

This work is a user-friendly introduction to basic Bible interpretation. It is really important that every CBAP pastor and church leader would have this book in their personal library.

Fee, Gordon D. *New Testament Exegesis*. Louisville: Fowler Wright Books, 1993. *

This volume is an excellent guide to the exegetical method by a world-class New Testament scholar. Its strengths are many: there is a clear step-by- step exegetical approach that takes into account everything from text selection to textual criticism to contemporary application. This book is essential tool for the target group to learn the basics of exegesis as they study New Testament passages.

Fee, Gordon D. *To What End Exegesis?: Essays Textual, Exegetical, and Theological*.

Grand Rapids: W.B. Eerdmans Publications, 2001.*

This book is made up of twenty one academic papers of Gordon Fee that addresses "thorny text-critical issues, delicate exegetical concerns, and profound theological matters." This book was included in this survey of literature as an exegetical work sample. It could serve as a pattern for respondents that desire a more technical approach to bible exposition.

Hagner, Donald Alfred. *New Testament Exegesis and Research: A Guide for Seminarians*. Pasadena: Fuller Seminary Press, 1999.*

Divided into four parts, this practical book provides a basic introduction to the art of Greek exegesis for the beginner, an annotated bibliography dedicated to resources for exegesis, a general bibliography for New Testament research, and a listing of recommended New Testament commentaries. This is a good resource for students and pastors who wish to do more intensive and serious work on exegesis.

Galli, Mark and Craig Brian Larson. *Preaching That Connects: Using Journalistic Techniques to Add Impact*. Grand Rapids: Zondervan, 1994.*

This book is all about "mastering the craft of effective communication that grabs attention and wins the heart." It will be extensively used as a resource for preaching module one.

Gibson, Scott M. *Should We Use Someone Else's Sermon?* Grand Rapids: Zondervan, 2008. *

Gibson hits a raw nerve in the present practice of preachers in the Philippines. This book not only helps explain the problem of plagiarism, but it also explores the ethical implications and gives advice on how to avoid it or deal with it if the problem surfaces in your church. Although the setting is western culture, the scenarios are

definitely true in the Philippines as well. The study questions at the end of chapters and a concluding case study are also very helpful.

Greidanus, Sydney. *The Modern Preacher and the Ancient Text*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1988. ****

The book outlines a holistic approach to the interpretation and preaching of a biblical text. Written from an evangelical perspective, this is one of the most technical and theologically informed discussions of the relationship between hermeneutics and preaching. Especially helpful is the author's recognition that the shape and function of the biblical literary genres should guide the shape of the sermon. This is another main resource for preaching module one.

Hybels, Bill, D. Stuart Briscoe and Haddon W. Robinson. *Mastering Contemporary Preaching*. Portland: Multnomah, 1990, c1989. ****

This book is made up of four divisions. The first section focuses on how preachers could earn the right to be heard by today's audience. The second section discusses three issues of today's preaching task: preaching calendar, application, and illustrations. The third section focuses on how to preach today's toughest topics such as: controversial topics, delicate topics, money, and commitment. The last section focuses on today's preacher. In this part, the authors discuss the issues of the preacher's self-disclosure, subtle temptation of preaching, and handling criticism. This is an excellent supplementary reading material for preaching module one.

Kaiser, Walter C. Jr. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Grand Rapids: Baker Books, 1981.

In this book, Kaiser aims to help bridge the gap between the hermeneutics and homiletics. This four-part work provides the reader a clear-cut methodology for pastors and church leaders on how to allow the Scriptures to speak for themselves and then communicate that exact message of God's Word to the people in the pew.

Klein, William W., Craig Blomberg, Robert L. Hubbard and Kermit Allen Eckleberger.

Introduction to Biblical Interpretation. Dallas: Word Pub., 1993.*

This volume sets forth concise, logical, practical guidelines for discovering the truth in God's Word. This resource helps pastors and church leaders learn the basic skills needed to properly discover the main message of a Scripture passage and to preach its message to the listeners.

Koller, Charles W. *Expository Preaching Without Notes*. Grand Rapids: Baker Book

House, 1962, 1964, 1965, 1967, 1969, 1970, 1972, 1974, 1975. ****

This is an old book with a fresh bite. Koller provides detailed steps in sermon delivery as well as useful points in preaching without notes. He provides helpful insights for preachers who are struggling in their sermon delivery.

Litfin, Duane A. *Public Speaking: A Handbook for Christians*. Grand Rapids: Baker

Books, 1981. ****

This is an excellent book that combines communication theory with practical how-to-do-it steps. By any standard this is a fine textbook on public speech, but what makes this volume special is the Christian worldview that permeates its pages. Any preacher who has a hard time outlining a message will find Litfin's examples a welcome aid. This book will be a primary resource for preaching module one and three.

Long, Thomas G. *Preaching and the Literary Forms of the Bible*. Philadelphia: Fortress Press, 1989. **

A concise, but informed, discussion of how the shapes of the literary genre should mold the shapes taken by the sermons. This book is based on the author's familiarity with current trends in biblical hermeneutics, and most of his suggestions will be found to be helpful immediately.

MacArthur, John. *Rediscovering Expository Preaching*. Dallas: Word Pub., 1997, c1992.

A book produced by *The Master's Seminary*, this volume aims toward the goal of motivating and equipping this and the next generation of Christian leaders to provide wholesome spiritual nourishment for God's people from His Word. It targets both the seasoned preacher and the student of preaching/teaching. It has also been written to help serious laymen in their ministry of the Word. Pastors without seminar training can profit from this volume, too, as can veteran pastors who are continually seeking a higher level of expository excellence.

Marshall, I. Howard. *New Testament Interpretation : Essays on Principles and Methods*.

Milton Keynes: Paternoster, 1977. *

New Testament Interpretation offers a comprehensive yet succinct guide for students and all concerned with interpreting the New Testament in the modern world. Seventeen NT scholars cooperate to introduce the various disciplines utilized in New Testament study. Editor I. Howard Marshall focuses on four main areas: first, the presuppositions with which one approaches the subject of interpretation; second, the various types of critical study which contribute to the exegesis of the text of the New

Testament; third, the actual models of exegesis itself; and fourth, the meaning of the text today and how to allow it to affect our attitudes and understandings.

The contributors have written as conservative evangelicals who combine a high regard for the authority of Holy Scriptures with the belief that they are to study it with the full use of their minds. Practical, constructive and never superficial, this unique survey will be especially welcomed by all who fear that critical study undermines faith.

Osborne, Grant R. *The Hermeneutical Spiral : A Comprehensive Introduction to Biblical Interpretation*. Rev. and expanded, 2nd Ed. Downers Grove: InterVarsity Press, 2006. *

Grant Osborne provides seminary students and working pastors with the full set of tools they need to move from sound exegesis to the development of biblical and systematic theologies and to the preparation of sound, biblical sermons. He contends that hermeneutics is a spiral from text to context—a movement between the horizon of the text and the horizon of the reader that spirals nearer and nearer toward the intended meaning of the text and its significance for today.

He develops his thesis in each of three sections: the first covering general hermeneutics (grammar, semantics, syntax, and backgrounds), the second covering hermeneutics and genre, and the third covering applied hermeneutics. Along the way, he offers assessments of recent developments from redaction criticism to reader response criticism. In two appendixes he also addresses the contemporary philosophical challenges to fixed meanings in texts and discusses the implications of this debate for biblical authority.

Perdue, Cary M. *Step By Step: A Guide To Sermon Preparation*. Manila: OMF Publishers, 1985. *

This small paperback, written by a former Dean and President of the Asian Theological Seminary in Manila is a straight-forward guide explaining techniques of sermon preparation. It is the primary training resource of most CBAP pastors in training their church leaders in the rudiments of sermon preparation and delivery.

Pink, Arthur Walkington. *Interpretation of the Scriptures*. Bellingham: Logos Research Systems, Inc., 2005. *

Even seemingly simple verses require some level of interpretation. The question becomes how to interpret the verses and according to which principle. Pink guides the reader through hermeneutical principles and methods, providing biblical examples along the way. Much of his teaching is directed at the preacher, but there is plenty of insight to be gleaned by the layperson as well.

Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages 2nd Ed.* Grand Rapids: Baker Academic, 1980, 2001. *****

This is easily the most popular expository preaching book in the Philippines. Robinson is a clear communicator who provides exercises and annotated bibliographies for the students working through his chapters. He wants to rescue the preacher and the listener from unclear sermons that are bogged down by numerous unrelated ideas. Most of our conversations have only one “big idea,” and so should our sermons. Thus, everything in the message should explain, prove, or apply that central focus. Everything else should be omitted. His chapter on the various shapes that the sermon can take should

be read by anyone ready to experiment with various sermon forms. This is the textbook used for preaching module one and required reading for all modules.

Robinson, Haddon W. and Torrey W. Robinson. *It's All in the Way You Tell It:*

Preaching First Person Expository Messages. Grand Rapids: Baker Books, 2003.

**

This is great book that instructs and then models first-person expository sermons. In the first two chapters of this book, the father and son tandem discusses the need for preachers to experiment with various sermon forms in order to combat boredom. They noted the "the preachers of today no longer enjoy the prestige of being regarded as the most educated person in town." Thus, there is a need for preachers to earn the right to be heard by mastering creative sermon forms that by-passes the apathy of the average listeners and hook them towards paying attention to what the Word has to say.

The remaining five chapters of the book discuss the steps on development and delivery of first person expository messages. This is an excellent resource for preaching Module II.

Rowell, Edward K. and David L. Goetz. *Preaching With Spiritual Passion.* The pastor's Soul series. Minneapolis: Bethany House, 1998. *

This book is a spiritual guide for God's messengers who long to understand the deep things that happen in and through them as preachers. Rowell and Goetz speak about the need for ministers to give of their unique gifts; and to minister and grow in the intangibles of ministry like integrity and character.

Shelley, Marshall. *Changing Lives Through Preaching and Worship : 30 Strategies for Powerful Communication*. 1st Ed., Library of Christian leadership, Nashville: Moorings, 1995. **

This book tackles the nitty-gritty of using communication to impact lives towards hope and holiness. This book has two main divisions: *Changing Life Through Preaching* and *Changing Life Through Worship*. The first division is subdivided into four sections. The authors address fifteen issues that preachers struggle with week-in-week-out.

Stuart, Douglas K. *Old Testament Exegesis: A Handbook for Students and Pastors*. 3rd Ed. Louisville: Westminster John Knox Press, 2001.*

This substantial revision of a highly successful textbook takes into account the latest advances in methodology and resources. For more than two decades, Stuart has been providing a step-by-step guide teaching how to write an exegetical paper on the Old Testament. This book is very helpful for the development of preaching one module. It is an indispensable tool for serious biblical interpretation.

Stott, John R. W. *Between Two Worlds: The Art of Preaching in the Twentieth Century*. Grand Rapids: William B. Eerdmans Publishing Co., 1982. *

Written in the last part of the twentieth century, Stott's book is one of the most significant books for expository preachers. He provides a short sketch of biblical preaching throughout the ages. His chapter, "Challenges to Preaching," offers acute observations as to why people in the world and in the church have such a hard time believing preaching is important.

Stuart, Douglas. *Old Testament Exegesis*. Philadelphia: Westminster Press, 1984. *

Douglas Stuart in this book provided a strategy on how Christian interprets the Old Testament. The approach Stuart proposes is very technical and too taxing for busy pastors. Nevertheless, this reference is excellent primer for all pastors and church leaders. Sunukjian, Donald R. *Invitation To Biblical Preaching: Proclaiming Truth With Clarity and Relevance*. Grand Rapids: Kregel Publications, 2007. ****

A book filled with excellent theory and practical advice on how to prepare and proclaim bible expositions. This will be an excellent textbook for preaching module one and three. It provides easy to follow instruction on how to sharpen the take-home truth and also offers excellent help on sermon forms.

Thomas, Robert L. *How to Choose a Bible Version : An Introductory Guide to English Translations*. Fearn: Christian Focus Publications, 2000.*

Many CBAP pastors and most of the church leaders are at a loss on the issue of which version(s) of the Bible to use. *How to Choose a Bible Version* provides an introduction to each modern translation and gives historical information how each version was translated. This helpful resource also features a chart depicting each translation's place on a continuum between literal word-for-word translations and loosely translated paraphrased versions.

Vines, Jerry and Jim Shaddix. *Power in the Pulpit: How to Prepare and Deliver Expository Sermons*. Chicago: Moody Press, 1999. ****

This book is another excellent book on how to preach. It covers varied topics ranging from theology of preaching; the process of preparing expository sermons; and finally powerful proclamation of truth to God's people. The first part of the book deals

the preparation of the preacher himself. The second part provides a detailed discussion of the process of exposition from study to delivery.

Willhite, Keith and Scott M. Gibson. *The Big Idea of Biblical Preaching: Connecting the Bible to the People*. Grand Rapids: Baker Books, 1998. *

This book presents an excellent defense of the relevance of the expository approach to preaching. It is useful in establishing the need for pastors and church leaders to preach expository sermons.

Wiersbe, Warren W. and David Wiersbe. *The Elements of Preaching : The Art of Biblical Preaching Clearly and Simply Presented*. Wheaton: Tyndale House Publishers, 1986.*

This is a small book with a big bite. Warren and David clearly and simply present the basic preaching principles as well as the main preaching prohibitions that can help preachers sharpen and focus their skills in the pulpit. Underlying these elements is a heartfelt understanding of the power and purpose of preaching: "A preacher must not be satisfied merely to instruct the mind; he must also stir the heart and motivate the will to apply God's truth personally."

Recommendations

During the process of this project, this researcher realized that pastors and church leaders in the region could become more effective as they slowly develop their personal library. A model library would comprise a basic collection in the fields of biblical studies and theology. The works listed here are only suggestions. Each pastor will need to adapt the list to fit his own needs. H. F. Sugden and W.W. Wiersbe fittingly noted that, "Books

are like clothes: what fits one person's needs and style may not fit another person's at all."⁹⁴

Bibles

1. *The New American Standard Bible (NASB, NAS, and NAU)*. The Lockman Foundation, 1977, 1995.
2. *King James Version (or Authorized Version)*. Various publishers.
3. *The Living Bible, Paraphrased*. Tyndale, 1971.
4. *Today's English Version*. Philippine Bible Society, 1999.
5. *Ang Mabuting Balita Biblia*. Philippine Bible Society, 1999.
6. *Naimbag a Damag Biblia*. Philippine Bible Society, 1980.
7. *New King James Version*. Nelson, 1982.
8. *The NIV Study Bible*. Zondervan, 1985.

Hermeneutics

1. Fee, Gordon D., and Stuart Douglas. *How to Read the Bible for All It Is Worth*. Zondervan Publishing House, 1993.
2. Osborne, Grant R. *The Hermeneutical Spiral : A Comprehensive Introduction to Biblical Interpretation*. Rev. and expanded. InterVarsity Press, 2006.

General References

1. Tenney, Merrill C., ed. *The Zondervan Pictorial Encyclopedia of the Bible*. 5 vols. 1975.

⁹⁴ Howard F. Sugden and Warren W. Wiersbe, *When Pastors Wonder How* (Chicago: Moody, 1973), 64.

2. Douglas, J. D., ed. *The New Bible Dictionary*. 2nd ed. Tyndale, 1982.

Survey and Introduction

1. Archer, Gleason L. *A Survey of Old Testament Introduction*. Rev. ed. Moody, 1974.
2. Gundry, Robert H. *A Survey of the New Testament*. Zondervan, 1981.

Theological Works

1. Berkhof, L. *Systematic Theology*. Eerdmans, 1941.
2. Erickson, Millard J. *Christian Theology*. 3 vols. Baker, 1983–85.
3. Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. IVP, 1994.
4. Kaiser, Walter C. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Baker, 1981.

Concordances

1. _____. *The NIV Exhaustive Concordance*. Zondervan, 1990.
2. Strong, James. *Exhaustive Concordance of the Bible*. Abingdon, 1980.
3. Thomas, Robert L., ed. *New American Standard Exhaustive Concordance of the Bible*. Holman, 1981.
4. Torrey, R. A. *The Treasury of Scripture Knowledge*. Bagster, n.d.
5. Young, Robert., ed. *Analytical Concordance to the Bible*. Rev. ed. Nelson, 1980.

Textbooks on Preaching

1. Adams, Jay E. *Preaching With a Purpose: A Comprehensive Textbook on Biblical Preaching*. Presbyterian and Reformed Publishing Co., 1982.
2. Allen, O. Wesley Jr. *Determining the Form: Structures for Preaching*. Fortress Press, 2008.
3. Arthurs, Jeffrey D. *Preaching With Variety: How to Recreate the Dynamics of Biblical Genres*. Kregel Publications, 2007
4. Litfin, Duane A. *Public Speaking: A Handbook for Christians*. Baker Books, 1981.
5. Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages 2nd Ed.* Baker Academic, 1980, 2001.

Commentaries

1. Keener, Craig S. *IVP Bible Background Commentary: New Testament*. IVP, 1997.
2. Walton, John H., Victor H Matthews, and Mark W. Chavalas. *IVP Bible Background Commentary: New Testament*. IVP, 2000.
3. Walvoord, John F. and Roy V. Zuck. *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty New Testament Edition Based on the New International Version*. Victor Books.
4. Walvoord, John F. and Roy V. Zuck. *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty Old Testament Edition Based on the New International Version*. Victor Books.

Bible Software

1. E-Sword Bible Software available free at <http://www.e-sword.net>.
2. Bible Explorer 4.0 available free at <http://www.bible-explorer.com>

Online Resources

1. <http://www.missionresources.com>
2. <http://www.gospelcom.net/pastorsnet>
3. <http://www.gospelcom.net>
4. <http://www.gospelcom.net>
5. <http://www.gcts.edu>
6. <http://www.schoolofministry.org>
7. <http://www.pulpit.org>
8. <http://www.carm.org>
9. <http://www.bible.org>
10. <http://preaching.com>
11. <http://www.todayspreacher.com>

Conclusion

At the time of this study, respondents noted that the four areas of weakness in expository preaching of most CBAP pastors and church leaders in Region I are: Deciding What Passage to Preach On, Discovering the Exegetical Idea and then Developing it to the Homiletical Idea, Determining the Sermon's Purpose, and Discerning Sermonic Design for Maximum Impact. The respondents face a difficult challenge because of scarcity of study tools and reference literatures available to them. Although there are numerous numbers of textbooks and reference materials available at PCBS and other Christian bookstores at the time of this study, these are beyond the reach of the respondents because of poverty. Thus, this project is designed to enhance their skills in the aforementioned areas by providing theme the basic procedures and principles pertaining to their weak points in exposition.

CHAPTER 4

CURRICULUM DESIGN

This chapter will provide an overview of the curriculum that includes its overall goals and the courses' syllabi. The lecture notes together with the assessment tools used for measuring the effectiveness of the modules are attached as appendices 1-6. This project is specifically intended to provide an expository handbook for CBAP Region I pastors and church leaders in the Philippines. At the same time, with minor revisions, this curriculum will be adopted to fit CBS-Asia's Pastoral Ministry Program.

Overview of the Curriculum

Curriculum Description

The curriculum comprises three preaching modules that are designed to help CBAP Region I pastors and church leaders become better Bible expositors. The curriculum covers the following areas: mastery of the basics of preaching, genre sensitive preaching, and mastery of sermons designs. It will be divided in separate modules which will be offered in part or as a whole during the regular regional meetings of the CBAP Region I Council and as a special training program for CBAP Region 1's training department . The regional council has designated a 4-hour preaching seminar on preaching each time the regional council meets. The council meets every first Mondays of February, April, June, August, October, and December. The mornings are spent for training while business matters are handled in the afternoon. Each module is made up of

eight 1-hour sessions. Thus, preaching module – 1 is scheduled for February and April while preaching module – 2 is set on June and August whilst preaching module – 3 is calendared for October and December.

The modules in a more academic form were also offered as part of CBS-Asia Pastoral Ministry Program (PMP) curriculum. The three modules were offered within the time frame of January 2009 to December 2010.

Courses Syllabi

Preaching Module – I

Seminar Description:

This course works upon the primary assumption that preaching is declaring the Word of God. It will seek to enhance the skills pastors and church leaders in correctly handling the Word of truth and skillfully proclaiming that message to promote the change that God desires in the lives of the listeners. The emphasis is on proper exegesis towards relevant homiletics.

Course Objectives:

Knowledge:

1. Define expository preaching.
2. Review the steps in the development of expository sermons.
3. Become acquainted with Bible study tools.

4. Understand the terms “idea”, “exegetical idea”, and “homiletical idea”.
5. Understand the process of discovering the exegetical idea of a Biblical passage.
6. Understand the process of transforming the exegetical idea of a passage to homiletical idea.
7. Understand the basic Sermon Structures.
8. Understand the importance of sermon purpose.
9. Understand the characteristics of appropriate applications and illuminative illustrations.
10. Understand the basic characteristics of interesting introductions and convincing conclusions.
11. Learn the basics of delightful sermon delivery.

Skill:

1. Study a Bible passage with the method and tools taught in class.
2. Write a sermon outline demonstrating an accurate exegetical idea, compelling homiletical idea, clear organization reflecting a clear purpose, appropriate applications and illustrations, attention-grabbing introductions, and convincing conclusions.

Attitude:

1. Value expository preaching.
2. Support your co-workers.
3. Gain confidence in your ability to exegete and teach the Word.
4. Depend on the Lord who uses His Word to transform hearts.

Suggested Readings:

Kaiser, Walter C. Jr. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Grand Rapids: Baker Books, 1981.

Litfin, Duane A. *Public Speaking: A Handbook for Christian*. Grand Rapids: Baker Books, 1981.

Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages 2nd Ed.* Grand Rapids: Baker, 1980, 2003.

Sunukjian, Donald R. *Invitation to Biblical Preaching: Proclaiming Truth With Clarity and Relevance*. Grand Rapids: Kregel Publications, 2007.

Vines, Jerry. *Power in the Pulpit*. Chicago: Moody Press, 1999.

Course Schedule:

1. Session 1 Expository Preaching: What and Whys
2. Session 2 Overview of Stages of Sermon Preparation
3. Session 3 Discovering the Exegetical Idea

4. Session 4 Transforming Exegetical Idea to Preaching Idea
5. Session 5 Sharpening The Sermon Purpose and Developing the Sermon Structure
6. Session 6 Applications and Illustrations
7. Session 7 Introduction and Conclusion
8. Session 8 Basics of Persuasive Delivery

Preaching Module – II

Course Description:

This course builds upon the skills and knowledge gathered from Preaching Module – I. It works upon the assumption of verbal plenary inspiration. It presupposes that God uses the different genres of the Bible purposefully. Thus, it seeks to equip the Biblical preacher to be genre sensitive in their homilies.

Knowledge:

1. Define genre.
2. Identify the different biblical Genres and how they impact communication.
3. Become acquainted with specific Bible study tools for each genre.
4. Develop exegetical and homiletical idea from a narrative and wisdom genre.

5. Understand the characteristics of effective sermon organization.

Skill:

1. Study a Bible passage with the method and tools taught in class.
2. Write an outline for the sermon demonstrating an accurate genre sensitive exegetical idea, compelling genre sensitive homiletical idea, and clear organization.

Attitude:

1. Value the creativity of God in his genre rich Word.
2. Support your co-workers.
3. Gain confidence in your ability to exegete and teach the genre-rich Word.
4. Depend on the Lord who uses His Word to transform hearts.

Suggested Readings:

Arthurs, Jeffrey D. *Preaching With Variety: How to Recreate the Dynamics of Biblical Genres*. Grand Rapids: Kregel Publications, 2007.

Greidanus, Sydney. *The Modern Preacher and the Ancient Text*. Grand Rapids: Wm. B. Eerdmann Publishing Co., 1988.

Long, Thomas G. *Preaching and the Literary Forms of the Bible*. Philadelphia: Fortress Press, 1989.

Supplementary Readings:

Kaiser, Walter C. Jr. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Grand Rapids: Baker Books, 1981.

Litfin, Duane A. *Public Speaking: A Handbook for Christian*. Grand Rapids: Baker Books, 1981.

Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages 2nd Ed.*. Grand Rapids: Baker, 1980, 2003.

Sunukjian, Donald R. *Invitation to Biblical Preaching: Proclaiming Truth With Clarity and Relevance*. Grand Rapids: Kregel Publications, 2007.

Vines, Jerry. *Power in the Pulpit*. Chicago: Moody Press, 1999.

Course Schedule:

1. Session 1 – Why bother with Genre?
2. Session 2 – Preaching Psalms
3. Session 3 – Preaching Proverbs
4. Session 4 – Preaching Parables
5. Session 5 – Preaching Narratives
6. Session 6 – Preaching Epistles
7. Session 7 – Preaching Apocalyptic Literature
8. Session 8 – Preaching With Persuasion.

Preaching Module – III

Course Description:

This course build upon the accumulated skills and knowledge acquired from modules I and II. It works upon the assumption that God's Word deserved the best form of communication and that God's people have the right to hear God's Word in a clear, interesting, relevant, and easy to follow manner.

Knowledge:

1. Define sermonic forms.
2. Understand the theology behind using various sermonic forms.
3. Identify the different sermonic forms and how they impact communication.

Skill:

1. Apply different sermonic forms to a specific Biblical passage.
2. Write an outline for the sermon demonstrating an accurate genre sensitive exegetical idea, compelling genre sensitive homiletical idea, and clear creative sermonic form.

Attitude:

1. Value creativity in developing sermonic form.
2. Support your co-workers.

3. Gain confidence in your ability to expound and explain the genre-rich Word using the various sermonic forms.
4. Depend on the Lord who uses His Word to transform hearts.

Suggested Readings:

Allen, Bob. *The Preacher as a Storyteller*. Bellingham, WA: Logos Research Systems, Inc., 2005.

Allen, O. Wesley Jr. *Determining the Form: Structures for Preaching*. Minneapolis: Fortress Press, 2008.

Cahill, Dennis M. *The Shape of Preaching: Theory and Practice in Sermon Design*. Grand Rapids: Baker Books, 2007.

Robinson, Haddon W. and Torrey W. Robinson. *It's All in the Way You Tell It: Preaching First Person Expository Messages*. Grand Rapids: Baker Books, 2003.

Supplementary Readings:

Arthurs, Jeffrey D. *Preaching With Variety: How to Recreate the Dynamics of Biblical Genres*. Grand Rapids: Kregel Publications, 2007.

Kaiser, Walter C. Jr. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Grand Rapids: Baker Books, 1981.

Greidanus, Sydney. *The Modern Preacher and the Ancient Text*. Grand Rapids: Wm. B. Eerdmann Publishing Co., 1988.

Litfin, Duane A. *Public Speaking: A Handbook for Christians*. Grand Rapids: Baker Books, 1981.

Long, Thomas G. *Preaching and the Literary Forms of the Bible*. Philadelphia: Fortress Press, 1989.

Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages 2nd Ed.*. Grand Rapids: Baker, 1980, 2003.

Sunukjian, Donald R. *Invitation To Biblical Preaching: Proclaiming Truth With Clarity and Relevance*. Grand Rapids: Kregel Publications, 2007.

Vines, Jerry. *Power in the Pulpit*. Chicago: Moody Press, 1999.

Course Schedule:

1. Session 1 – Theory of Sermonic Forms
2. Session 2 – History of Sermonic Forms
3. Session 3 – Essential Elements of All Sermonic Forms
4. Session 4 – Classical Sermonic Forms: Deductive Sermonic Patterns
5. Session 5 – Classical Sermonic Patterns: Inductive Sermonic Patterns
6. Session 6 – Classical Sermonic Patterns: Semi – Inductive Sermonic Patterns
7. Session 7 – Narrative Preaching
8. Session 8 – Other Sermonic Patterns.

Assessment Instruments

There are be three types of assessment used to measure the effectiveness of the curriculum in teaching PMP students on how to preach expository sermons. The first involves writing and preaching one sermon that are based on the steps as outlined in the lectures. The sermons are graded by both the students and the instructor for collegial learning and mutual encouragement.

The second will involve the sermon delivery survey to be filled out by selected correspondents to help the student keep track of his improvements as a preacher. The third will be a survey to be filled out by the students at the end of the module which will assess how well the syllabus and lecture materials met the stated objectives of the class.

The second and third assessment instruments will also be used in the training of CBAP Region –I pastors and church leaders. The participants would survey selective correspondents from their congregation to help them asses and keep track of their improvements as preachers. Finally, to ensure participants feedback, a survey will be conducted at the end of the module to assess the affectivity of the training and gather input for improvement.

CHAPTER 5

PROJECT ANALYSIS

This final chapter will provide an analysis, evaluation, and reflection on the project of creating a curriculum to train pastors and church leaders of CBAP Region 1 churches and for CBS-Asia Pastoral Ministry Program (CBS-Asia PMP).

Data Analysis

There are three types of data gathered for the project evaluation. The first type of data concerns the actual growth of the students themselves in their preparation and delivery of expository messages. The second type of data deals with the strengths and weaknesses of the curriculum. The last type of data deals my own strengths and weaknesses in teaching expository homiletics.

Growth of the Participants

There are two groups of participants for the project. The first group is the CBS-Asia PMP and CBS-Asia Region 1 CLP students. For this group, each participant is required to prepare and preach a twenty-minute expository message for each module. The data for each student's progress is gathered through a preaching evaluation form (Appendices 2-4), properly accomplished by the student's classmates, this researcher, and two other teaching staff of CBS-Asia. Each preaching is evaluated in a collegial manner in such a way that areas of strength as well as areas of improvements are identified. Then, each student is required to preach the same sermon in his home church. He would then

select ten people from his congregation to evaluate his preaching using the same form. They completed all requirements and their individual grades for each of the three modules were recorded in their academic files available at CBS-Asia academic office.

There are three indicators of success for CBS-Asia participants. First, on the affective side, the participants reported increasing confidence and enthusiasm in their preparation and delivery of expository messages.¹ The participants, by the end of the third module, are regularly preparing four expository sermons per month as part of their Field Education (FE) requirements. This aspect of growth for the participants is monitored through the CBS-Asia Field Education program (CBS-Asia FE). The researcher is serving the CBS-Asia FE Officer during the duration of the project. During the seminary's monthly FE meetings, one hour is spent in gathering feedbacks and report on the participants' progress in preaching expository sermons.

The second indicator of success is on the skill or conative aspect of sermon preparation and delivery. After the first module, which is specifically designed to help develop the participants' skill in discovering the exegetical idea and then developing that idea into a homilistical idea, data through Listener's Feedback Form (Appendix 2) showed the participants had shown considerable improvement in communicating a single-dominant idea in their sermons. Subsequently, after the second module, which is designed help participants develop skills in preparing genre-sensitive sermons, data gathered through Appendix 3, showed that participants had become genre sensitive in their preaching ministries. Finally, after the third module, which is designed to teach

¹ Preaching Module 1-3 was conducted for CBS-Asia Pastoral Ministry Program students on the following dates: January 19-23, 2009; December 7-11, 2009; and June 7-11, 2010. One month after each module, the researcher interviewed each participant as they submit Feedback Forms assigned for each module.

participants to use the various sermonic forms, data gathered through Appendix 4 showed that participants had become more creative in their sermon forms.

The enthusiasm among the first group of participants is very high during the modules. This is seen in their participation of in-class exercises such as collegial preaching evaluations, group discussions, and cooperative effort in doing exegesis of passages assigned for each one. At the end of each module, the students graded the seminar using Module Evaluation Questionnaire (Appendix 5). The modules received an average rating of 8.5 for usefulness from the students. All the three batches of CBS-Asia students who went through the three modules said that the seminars were very useful to them.²

The second group of participants is made up of pastors and church leaders of CBAP Region 1. In comparison with the first group, it is harder to quantify the growth of this group because they are not taking it for seminary credit thus they are not required to submit sermon outlines and sermon evaluations. Nevertheless, there are two methods that this researcher used to ascertain their growth of these participants. First is the informal survey among the participants on how useful are the modules to them using Preaching Module Seminar Evaluation (Appendix 5). Ninety percent of the participants indicated that the seminars are useful to them so they are planning to incorporate them in the way they prepare their sermons while five percent indicated that they are already using the principles and techniques taught during the seminars. The other five percent indicated

² The Field Education reporting and discussion for the Preaching modules 1-3 for the CBS-Asia students were done on the following dates: February 18-22, 2009; January 4-8 2010; July 5-9, 2010.

that they are using a different philosophy and methodology in the preparation of sermons.³

The second method that the researcher used to discover the growth of the participants is through informal interviews conducted among the congregations of the participants. This is done only under the consent of the participating pastor and church leaders. Fifty percent of the participants agreed for the researcher to conduct the informal survey. Respondents of the survey disclosed that their pastors and church leaders significantly improved in communicating one dominant idea, clearer in their sermon structure, and had become more practical in their applications.⁴

“It is impossible to teach new tricks to old dogs,” goes an old saying in the Philippines. The researcher noticed at the end of two years of implementing the project that it is possible to teach “new tricks to old dogs.” Although it is possible, it is very hard and requires lots of follow up and one-on-one interactions. This researcher discovered that relationship is a major factor in influencing the pastors and church leaders in the region to embrace the philosophy and methodology presented in the seminars. At the end of two years, only forty percent of the participants in the region fully adopted the new paradigm of preaching while the rest return to the old mold. The forty percent are the participants that had become friends of the researcher and live in the area accessible to where the researcher lives.

³ From January 2009 until December 2010, this researcher conducted twelve one-hour seminars and has completed the three preaching modules. After each seminar, this researcher cordially asks to each participant to evaluate the seminar using appendix 5.

⁴ Six out of the twelve pastors in the region agreed that this researcher would conduct an informal survey to their congregations. The survey was conducted between January 2010 and December 2010.

Evaluation of the Goal

This project sought to accomplish one goal. The goal is to develop a curriculum of preaching for CBS-Asia which will also serve as enhancement seminars for pastors and church leaders of CBAP Region 1. The goal is suitable because the two groups because both groups express the desire to learn what to preach and how to preach effectively. At the same time, CBAP Region 1 and CBS-Asia has no curriculum ready to meet the need. While it is true that it takes a lifetime to develop a preacher, the modules will serve as preaching manual for CBAP Region 1 and CBS-Asia students.

From January 2008 until September 2010, the researcher had put to test the curriculum to two groups of participants. The result is conclusive, that is, for pastors and church leaders to preach effectively and efficiently, there is a need of for an enhancement program that sought to help them in the areas of exegesis, idea development, and using sermon forms.

In summary, the goals were specific, achievable, relevant, and timely. The hard part is quantifying the result among the CBAP Region 1 pastors and leaders. The easier part is monitoring and quantifying the growth of CBS-Asia students. The final challenge would be encouraging both groups to consistent apply the philosophy of expository preaching and the methodologies of genre-sensitive as well as audience oriented forms to maximize the communication elements of the sermon.

Evaluation of the Project

Evaluation of CBS-Asia Modular Class

Overall, the project seems to produce all the desired results among the students as well as in the development of the curriculum. Similarly, there are areas that really need improvements both in the syllabus as well as in the implementation of the seminars.

Two weaknesses in the area of schedule are noticed by this researcher. First is the long gap between modules of Hermeneutics, Preaching 1, Preaching 2, and Preaching 3. Usually, there are six to ten months gap in between these four modules. Consequently, students lost the momentum and excitement because of these long gaps. Second, the students are also taking another course module simultaneously. The result is information overload and less time for the students to prepare their sermons for the class. The ideal scenario is for these modules to be held consecutively with no gap in between to maximize momentum. At the same, to ensure focus and maximum learning, each of these courses should be taken as major course and no other modules should be offered during the module week.

Additionally, for the greatest effectiveness of the modules, it should be for five whole days. The mornings will be spent for theory and the afternoons for worship and mentoring. The fifth day would be exclusively used for preaching laboratory.

Language is another challenge for CBS-Asia students. All the textbooks, general reference, and exegetical tools are in English. Most of the students had a hard time with grammar and comprehension. For this reason, it is recommended that students should take remedial English in order to improve as a preacher. Yet the greater challenge with language is “how to translate all the research and preparations which were done in

English” into a sermon in the vernacular of the target audience. Good grasp of English does not automatically results to good sermon in the vernacular of the target audience.

Evaluation of the CBAP Region 1 Seminars

Generally, the seminars seem to challenge the pastors and leaders towards excellence in their respective ministries. The greatest challenge for the researcher is maintaining the interest of the participants. The CBAP Regional Meetings is conducted on a bi-monthly schedule. And for each schedule, one hour is given for the preaching enhancement seminar. The geographical distance of some of the participants hinder them from attending regularly. Thus, only five among the church leaders and three among the pastors completed the whole project.

For the best results, of the seminars should be focused and at least four hours. In order for the seminar to be focused, it should be done in a separate day not simultaneous with the regional council meetings. The idea of conducting business meetings and enhancement seminar on the same day is very strenuous for the pastors and leaders. In this scenario, the level of concentration of the participants is low, their absorption of information is minimal, and their acquiring of skill is nominal. These are the feedback gathered from the participants through the Seminar Evaluation Questionnaire (Appendix 5).

In terms of promoting the seminars, the dual method of verbally inviting all the pastors and church leaders for the seminars and through texting⁵ is fairly effective. Sadly,

⁵ Texting refers to the exchange of brief written messages between fixed-line phone or mobile phone and fixed or portable devices over a network. While the original term (see below) was derived from referring to messages sent using the Short Message Service (SMS) originated from Radio Telegraphy, it has since been extended to include messages containing image, video, and sound content (known as MMS

the irregular attendance of the pastors and church leaders greatly affected the attendance of the seminars.

Evaluation of My Teaching

The data gathering tool used in evaluating my teaching is the Module Evaluation Form (Appendix 5). The data gathered shows an average score of satisfactory, (an average of 8.5 from a scale of 1 to 10). One area of improvement is providing hand-outs for all the lectures. Generally, I use power point presentations in all my lectures and allow the students to take notes. The students also clamor for more samples of sermon outlines that they can use as patterns.

I use three languages in conducting the seminar for the pastors and church leaders in region 1. The base language is English. After stating the concept in the base language, I translate and explain it in Filipino and Ilocano languages. After a thorough discussion of the concept in three languages, I allow the participants to practice the skills in the languages where they are most fluent.

The participants from the region put an average of 9 for the seminars. The positive side is in using the participants' vernacular to teach them to do exegesis, the participants who finished only high school or lower were able to grasp the ideas wholly. The power point presentations and the practical exercises generally helped them to see some pastors how the philosophy and methodology works. The negative side is the small time given for seminars. At the same time, only few pastors and leaders were able to complete all the seminars because many pastors and leaders are not able to attend the

messages). The sender of a text message is known as a texter, while the service itself has different colloquialisms depending on the region: it may simply be referred to as a text in Philippines.

meetings regularly due to distance and financial considerations. Thus there is a clamor for the seminars to be done on a provincial venue.

Reflections

This project helped me to realize that pastors and church leaders really need help “*in handling accurately the word of truth*”.⁶ The arts and science of sermon preparation is so complex that the average pastors and leaders are overwhelmed to the point of just coasting along the easier way. The easier way is to preach from somebody’s outline. This method of preparation is not sinful in itself when done with integrity and proper recognition of the source. But generally, it is being done as an escape from hard work of exegesis and homiletics. But deep in the pastors’ and leaders’ heart is the desire to be *unashamed workman*. Thus making the process of sermon preparation simpler and easier is the clamor.

After this project, and as I continue in this ministry of equipping ministers to preach, my deep-rooted conviction is that it is the basic requirements for pastors and church leaders to be able to correctly interpret the Scriptures and to be able to communicate its message with passion and accuracy. In my teaching, my greatest consolation is, although I have much room for improvement, by the energizing work of the Holy Spirit, I can still be obedient to the charges in the Bible to entrust to the next generation of preachers this noble task of proclaiming the living Word with accuracy and relevance.⁷

⁶ Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth (2Tim 2:15 NAS).

⁷ And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others (2Timothy 2:2).

I learned many valuable lessons from this project. I realized that teaching others to preach and teach expositionally is easier than actually preaching well. With all the complexities of hermeneutics, exegesis, and homiletics, this process has taught me that hard work plus the anointing of the Holy Spirit as He is pleased to answer prayers for the growth of the church by His own sovereign pleasure. During this project, it came to my recognition that my teaching and preaching must always be under construction and that I am in process. This project has strengthened my own convictions that my ministry is in need of constant work, critique and analysis, but glorious is the privilege to be equipper of the ministers of the church. Prayer is necessary for me, so that my teaching will never be taken away from me by moral or doctrinal infidelity.

Lastly, I experienced great joy in observing pastors and church leaders learn, grow, and then preach the Bible with clarity and accuracy. I look forward for the day when I can go to any CBAP church in the region and hear good and relevant Bible exposition done by pastors and church leaders as well.

Conclusion

John C. Maxwell said that, "Leadership ability is the lid that determines a person's level of effectiveness."⁸ In the pulpit, this translates to "the ability of a preacher to correctly exegete the Word and his skill in communicating its message in a relevant manner to the congregation determines his level of effectiveness as a preacher." This is the antidote to the depressing state of evangelical churches today. According to several

⁸John C. Maxwell, *The 21 Irrefutable Laws of Leadership : Follow Them and People Will Follow You*, electronic ed. (Nashville: Thomas Nelson Publishers, 1999, c1998).

experts, the evangelical church in America today has lost her moorings.⁹ Every decade she becomes less biblically literate and this trend does not seem to be abating. The polls taken of professing Christians who attend Bible teaching churches display a tragic ignorance of the key doctrines of Christianity. Now this scenario is fast becoming a trend in the Philippines as well. Fortunately, the Bible clearly teaches that when the Word of God is properly handled, it is sufficient to thoroughly equip the believers for all good works.¹⁰ John MacArthur gives some examples of Christ's style of preaching,

A particular example is Jesus' expounding of Isa 61:1–2 in the synagogue (Luke 4:16–22). He later gave a thematic exposition of Himself to the disciples on the road to Emmaus (Luke 24:27, 32, 44–47). Philip in Acts 8:27–35 expounded Isa 53:7–8 for the Ethiopian eunuch. Stephen preached a historical/biographical expository sermon to the Jews before they stoned him (Acts 7:2–53).¹¹

This type preaching should be mandatory in local churches. Each pastor and church should be equipped to preach and teach in an expository fashion in the Lord's Day. There should be a consistency from the pulpit to the pew in terms of the preaching style (i.e. expository versus impository). When the preachers are trained to preach expositively, then they can disciple to be faithful to teach their families to handle the Word in the same fashion.

My goal is to schedule regular seminars to teach the philosophy and methodology of expository preaching in the region. My dream is to help preachers in the region and students of CBS-Asia realize what commentator R.H. Lenski detailed as the gravity of preaching saying:

⁹ Two books that try to prove this point are D.A. Carson, *Gagging of God* (Grand Rapids: Zondervan, 1996), and David F. Wells, *No Place for Truth, or, Whatever Happened to Evangelical Theology?* (Grand Rapids: Eerdmans, 1993).

¹⁰ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the man of God may be thoroughly equipped for every good work (2 Timothy 3:15–17).

¹¹ John MacArthur, *Rediscovering Expository Preaching* (Dallas: Word, 1992), 11.

When we present ourselves to men (those hearing us, v. 14) as preachers of the Word we must ever be conscious of the fact that we are also presenting ourselves to God in everything that we say or do (doctrine and practice) in regard to his Word. How this thought ought to drive our even loose carelessness, to say nothing about arrogant opinions, following human authorities, popular errors and practices!"¹²

Taking the time and effort to study and carefully craft each expository message should pale in comparison to the weightiness and gravitas of the realization that they preach to God as the primary Audience (an Audience of One).

Implications for Further Study

This project has pushed my desire to study in the field of exegesis and hermeneutics in a greater way. These two disciplines are the critical issue in the local church today, as well as in the field of theological study, because it affects every other area of biblical learning. It would assist me in my own teaching of expository preaching as well as my personal study of the texts of Scripture. Furthermore, I want to educate myself in the art of preaching. My goal is to read one preaching book every other month.

Finally, I want to rewrite this research as a manual in teaching pastors and church leaders the rudiments and excellence of preparing and proclaiming expository messages. It would cover the basics of discovering the exegetical idea, framing the homilitical idea, using sermon forms for maximum communication, and developing genre-sensitive expository messages. It would include all the feedback and suggestions from colleagues and students.

¹² R.C.H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Minneapolis: Augsburg Publishing House, 1937, 1946), 798.

APPENDIX 1

CBAP Region I Council Meeting

MINUTES OF MEETING

Date: Sunday, March 2, 2003

Venue: Agoo, Christian Fellowship, Agoo, La Union

Present: Ptr. Jaime Aspiras, Ptr. Jun Ventura, Ptr. Rudy Delim, Pt. Rey Regalado,
Ptr. Cesar Eclarino, Ptr. Gilbert Delim, Ptr. Danny Medina, Bro. Dong
Bandayrel, Ptr. Nicky Joya

Time: 11:00AM

Business

1. CBAP Regional Training Center

MP-03-NW-03 MOTION PREVAILED that CBAP Region I Council would partner with Agoo Christian Fellowship and Conservative Baptist Seminary Asia to reestablish and operate the regional training center which will now be renamed as CBSA Region I Training Center

MP-03-NW-04 MOTION PREVAILED that CBSA Region I Training Center be the official training arm of Conservative Baptist Region I Churches.

MP-03-NW-05 MOTION PREVAILED to appoint Pastor Danny B. Medina as the CBSA Region I Training Center Administrator of CBAP Region I.

Prepared by:

SIGNED

Ptr. Danny B. Medina
Secretary

Certified True and Correct:

SIGNED

Ptr. Reynante Regalado
Chairman CBAP NW Council

APPENDIX 2

Listener's Feedback

Name: _____ Date: _____

Preacher: _____

Thank you very much for your participation. Your suggestions would be valuable for the improvement of the preacher as servant of God.

Main Idea: What is the main idea of the sermon?

Clarity: Was the sermon clear? Was it easy to follow?

Delivery:

Pace

Pause

Power

Punch

Eye contact

Personal Presentation:

Other Suggestions:

APPENDIX 3

PREACHING EVALUATION FORM

| ASPECTS | GRADE |
|--|-------|
| IDEA Is the exegetical idea truly biblical? Is the exegetical idea clearly communicated? Is the preaching idea related to the exegetical idea? What is the exegetical idea? <div style="text-align: right;">(20 points)</div> | |
| What is the preaching idea? Is the preaching idea clearly communicated? <div style="text-align: right;">(20 points)</div> | |
| STRUCTURE Is the structure clear? What is the basic structure used? <div style="text-align: right;">(20 points)</div> | |
| INTRODUCTION & CONCLUSION Rate the introduction (Scale 1-10) Rate the conclusion (Scale 1-10) Areas of Strength: Areas of improvement: <div style="text-align: right;">(20 points)</div> | |
| DELIVERY & APPLICATION Rate his verbal delivery (Scale 1-5) Rate the non-verbal delivery (Scale 1-5) Rate his application (Scale 1-5) Personal appearance (Scale 1-5) Areas of Strength: Areas of improvement: <div style="text-align: right;">(20 points)</div> | |

NAME OF PREACHER _____

DATE _____

Evaluator: _____

APPENDIX 4

Evaluation Sheet: Preaching Clinic 3

Preacher: _____ Date: _____

Evaluator: _____

Introduction

Gain Attention

Surface Need

Introduce Idea

Exegesis

Form: What sermonic form was used?

Unity

Movement

Climax

Transitions

Conclusion:

Summarize: Did he clearly summarize the sermon.

Reinforce: Did he reinforce the homilistical idea and its application?

APPENDIX 5

Preaching Module Seminar Evaluation

Please complete this evaluation as you see fit. It will be used to improve future presentations.

Choose the best rating using the scale:

Poor Fair Good
Excellent

Seminar as a whole:

| | | | | | |
|-------------------------------------|---|---|---|---|----|
| 1. Length of the sessions | 1 | 3 | 5 | 7 | 10 |
| 2. Depth of material is appropriate | 1 | 3 | 5 | 7 | 10 |
| 3. Relevancy of content to your job | 1 | 3 | 5 | 7 | 10 |
| 4. Material provided was helpful | 1 | 3 | 5 | 7 | 10 |

Presenter:

| | | | | | |
|---|---|---|---|---|----|
| 1. Clarity of presentation style | 1 | 3 | 5 | 7 | 10 |
| 2. Answers questions completely | 1 | 3 | 5 | 7 | 10 |
| 3. Makes material interesting | 1 | 3 | 5 | 7 | 10 |
| 4. Gives plenty of examples | 1 | 3 | 5 | 7 | 10 |
| 5. Left me with a good understanding of the material | 1 | 3 | 5 | 7 | 10 |
| 6. Overall | 1 | 3 | 5 | 7 | 10 |

Any additional comments (use back if necessary):

APPENDIX 6

Preaching Module Notes

This section contains all the lecture notes used for the three preaching modules.

The first section contains all the teaching materials for preaching module 1. The second section covers the teaching materials used for preaching module 2. The final section comprises of the teaching materials for preaching module 3.

Section 1 – Preaching Module 1 Notes

Lesson 1- The “What” and “Whys” of Expository Preaching

1. What is Expository Preaching?

a. Definitions:

- i. “Expository preaching is the communication of a biblical concept derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, and then through the preacher, applies to the hearers.”—Robinson.¹
- ii. “No matter what the length of the portion explained may be, if it is handled in such a way that its real and essential meaning as it existed in the mind of the particular Biblical writer and as it exists in the light of the overall context of Scripture is made plain and applied to the present-day needs of the hearers; it may properly be said to be *expository preaching*.” —Merill F. Unger as quoted by Richard L. Mayhue.²
- iii. “Expository preaching “in its core (is) more a philosophy than a method.”— Robinson.³
- iv. “Expository preaching is Bible-centered preaching.”—Greidanus⁴
- v. “Today...we define true biblical preaching by how the biblical material is treated—that is, faithful to the meaning and flow of the original author and relevant to the contemporary listener. – Donald R. Sunukjian.⁵

2. What It Is Not: ⁶

- a. It is not a commentary running from word to word and verse to verse without unity, outline, and pervasive drive.

¹ Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd Ed. (Grand Rapids, MI: Baker Academic, 1980, 2001), 17.

² John MacArthur, *Rediscovering Expository Preaching* (Dallas: Word Pub., 1997, c1992), 11.

³ Robinson, *Biblical Preaching*, 22.

⁴ Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1988), 11.

⁵ Donald R. Sunukjian, *Invitation to Biblical Preaching: Proclaiming Truth with Clarity and Relevance*. (Grand Rapids, MI: Kregel Publications, 2007), 13.

⁶ MacArthur, *Rediscovering Expository Preaching*, 10.

- b. It is not rambling comments and offhand remarks about a passage without a background of thorough exegesis and logical order.
 - c. It is not a mass of disconnected suggestions and inferences based on the surface meaning of a passage but not sustained by a depth-and-breadth study of the text.
 - d. It is not pure exegesis, no matter how scholarly, if it lacks a theme, thesis, outline, and development.
 - e. It is not a mere structural outline of a passage with a few supporting comments but without other rhetorical and sermonic elements.
 - f. It is not a topical homily using scattered parts of the passage but omitting discussion of other equally important parts.
 - g. It is not a chopped-up collection of grammatical findings and quotations from commentaries without a fusing of these elements into a smooth, flowing, interesting, and compelling message.
 - h. It is not a Bible reading that links a number of scattered passages treating a common theme but fails to handle any of them in a thorough, grammatical, and contextual manner.
 - i. It is not the ordinary devotional or prayer-meeting talk that combines running commentary, rambling remarks, disconnected suggestions and personal reactions into a semi-inspirational discussion but lacks the benefit of the basic exegetical-contextual study and persuasive elements.
3. Five Characteristics of Expository Messages – Adopted from Dr. H. Robinson
- a. The passage governs the Sermon.
 - b. The Expositor Communicates a Concept.
 - c. The Concept Comes from the Text.
 - d. The Concept is applied to the Expositor.
 - e. The Concepts is applied to the Hearers.
4. Why Should Preachers Preach Expository Sermons?
- a. Matthew 28:18–20— "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."
 - b. 1 Timothy 4:13—"Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching."

- c. 2 Timothy 2:2—“And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.”
- d. 2 Timothy 4:2—“ Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction”
- e. 2 Timothy 2:15 Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

5. The Portraits of a Preacher:

a. Old Testament Word Picture

- i. Qohelet – A noun meaning a collector of wisdom, a preacher.⁷
- ii. *ish hā-elōhîm* – man of God—emphasizing the extraordinary insight that came to the prophets.⁸
- iii. *rōeh* – seer—emphasizing the method of reception by means of visions or dreams.
- iv. *hōzeh* – visionary—one who sees and perceives, a person who was moved by God and had divinely given insight.⁹
- v. *nābî* – prophet and inspired spokesman.¹⁰

b. New Testament Word Pictures

- i. *Kerux* – an official entrusted with a proclamation.¹¹
- ii. *Kerugma*— an official announcement proclaimed aloud to a gathered audience.¹²
- iii. *Kerusso*— stresses dynamic sermon delivery.

⁷Warren Baker, *The Complete Word Study Dictionary: Old Testament* (Chattanooga, TN: AMG Publishers, 2003, c2002), 984.

⁸C. Hassell Bullock, *An Introduction to the Old Testament Prophetic Books*, Spine Title: Introduction, Old Testament Prophetic Books; Includes Indexes (Chicago: Moody Press, 1986), 13.

⁹Warren Baker, *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003, c2002), 324.

¹⁰Baker, *The Complete Word Study Dictionary: Old Testament*, 700.

¹¹Timothy Friberg, Barbara Friberg and Neva F. Miller, vol. 4, *Analytical Lexicon of the Greek New Testament*, Baker's Greek New Testament Library (Grand Rapids: Baker Books, 2000), 230.

¹²William Arndt, Frederick W. Danker and Walter Bauer, vol. 4, *Analytical Lexicon of the Greek New Testament*, 543.

iv. *Euaggelízō*— proclamation of the gospel of Jesus Christ.¹³

6. Discussion:

- a. What is expository preaching? Write your own definition.
- b. What were some of your misconceptions about expository preaching?
- c. What does it mean when we say that the Bible mandates expository preaching?

¹³ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, Electronic Ed. (Chattanooga: AMG Publishers, 2000, c1992, c1993), G2097.

Lesson 2- Overview of the Stages of Expository Sermon Preparation

1. Ten Stages of Expository Sermon Preparation¹⁴
 - a. Choose the passage to be preached.
 - b. Study your passage and gather your notes.
 - c. Determine the exegetical idea and its development.
 - d. Submit your exegetical idea to three developmental questions.
 - e. Determine the homilitical idea.
 - f. Determine the sermon purpose.
 - g. Determine the best sermon structure.
 - h. Create the basic sermon outline.
 - i. Create the expanded sermon outline – fill in the basic outline with supporting materials that explain, prove, apply, or amplify the points.
 - j. Prepare the Introduction and Conclusion

¹⁴ Adopted from Dr. Haddon Robinson's book *Biblical Preaching: The Development and Delivery of Expository Messages 2nd Edition*.

Lesson 3- Discovering the Exegetical Idea

1. Idea – a distillation of life that abstracts out of the particulars of experience what they have in common and relates them to each other.
2. Components of Idea:
 - a. Subject – the complete definitive answer to the question, “What am I talking about?”
 - b. Complement – the answer to the question, “What exactly am I saying about what I am talking about?”
3. Exercises: State the “Subject and Complement” of the following verses.
 - a. John 3:16
 - b. 1 John 4:7-8
4. Exegetical Idea – what the author is really saying to his original audience.
 - a. Subject: What is the author talking about?
 - b. Complement: What is the author saying about what he/she is talking about?
5. Things to Consider in Discovering the Exegetical Idea:
 - a. Context
 - i. Examine the passage in its Literary Context
 - 1) Relate the passage to its IMMEDIATE CONTEXT.
 - a) Check the verses and chapter before and after the passage to get the overall idea of the writer.
 - b) Understand the relationship of words and their meanings as they are used in sentences and paragraphs.
 - 2) Relate the biblical passage to the broader literary unit of which it is a part. (BOOK CONTEXT).
 - a) Read the book several times in different translations, in original languages (if possible), and in your vernacular.
 - b) Get the overall theme or idea of the whole book and observe how the passage contributes to that main idea.

3) Relate the biblical passage to the overall message of the Bible (BIBLECONTEXT).

a) *Note: The doctrine of progressive revelation and the centrality of Jesus Christ.*

b) *Read the whole Bible to get its overall message.*

ii. The Cultural Context

1) Author – Get as much information as available about the author.

a) Questions to ask:

i) Who is the author?

ii) Why did he write this book?

iii) What are his circumstances?

iv) What is his background?

v) What is his social standing?

vi) What is his educational background?

vii) What are his beliefs?

viii) Where does he live?

b) Sources:

i) Bible Dictionary

ii) Bible Encyclopedia

iii) Bible Atlas

iv) Internet

2) The Recipients – Get as much information about the original recipients as available.

a) Questions to ponder:

i) Who are they?

ii) What are their beliefs?

iii) What are their circumstances?

- iv) What is his background?
- v) Social standing?
- vi) Educational background?
- vii) Religious background?
- viii) Where do they live?

b) Tools:

- i) Bible Dictionary
- ii) Bible Encyclopedia
- iii) Bible Atlas
- iv) Internet

3) Geographical Settings – Get as much information about the geographical setting of the author, recipients, and biblical lands as available.

a) Tools:

- i) Bible Dictionary
- ii) Bible Encyclopedia
- iii) Bible Atlas
- iv) Bible Handbook
- v) Introduction materials of Commentaries
- vi) Internet

4) Historical Settings – Get as much information about the place of the biblical account in both local (history of Israel) and world history.

a) Tools

- i) Books on History of Bible lands
- ii) Books on World history
- iii) Introduction materials of Commentaries
- iv) Internet

6. Steps in Discovering the Exegetical Idea:

- a. Read the passage and surrounding context in several English translations, in several Filipino translations, and in several Ilocano translations for an overview.
- b. Relate the passage to its literary and cultural contexts.
- c. Flag the things you do not fully understand.
- d. Use your skills and resources in the original languages.
- e. Develop the passage outline or create a mechanical lay out of the passage.
- f. Ask: If the passage is the answer, what is the question?
- g. State the broad subject of the passage.
- h. Narrow the subject into a precise phrase worded as a question.
- i. Answer the question thoroughly with the text data.

7. Exercises: Discover the “Exegetical Idea” of the following passage.

- a. John 3:16
- b. 1 John 4:7-8
- c. Matthew 6:25-34

Lesson 4 – Transforming the Exegetical Idea Into Homilitical Idea

1. Preaching Idea – the statement of a biblical concept in such a way that it accurately reflects the Bible and meaningfully relates to the congregation.
2. Comparison of Exegetical Idea and Homilitical Idea:
 - a. Exegetical Idea:
 - i. Purpose: To summarize the passage.
 - ii. Length: As long as needed for accuracy and thoroughness.
 - iii. Tense: Past.
 - iv. Subjects: Third person.
 - b. Homilitical Idea:
 - i. Purpose: To communicate the message of the passage for your listeners.
 - ii. Length: 15 words or fewer.
 - iii. Tense: Present.
 - iv. Subjects: First or second person.
3. Example:
 - a. Text: Luke 10:38-42
 - b. Subject: Why did Jesus rebuke Martha while he commended Mary.
 - c. Complement: Because listening to Jesus is better than serving..
 - d. Ex. Idea: Sitting at Jesus' feet is better than serving.
 - e. Homilitical Idea: Sitting is better than serving.
4. Tips in Transforming an Exegetical Idea Into a Homilitical Idea:
 - a. Ask: "What is the largest question the biblical author is addressing – in the passage – and what answer (s) is he giving to that question?"
 - b. Put the biblical truth into present day context by moving up in the ladder of abstraction.
 - i. Example:

- a) (Cat, Dog, Rat) = Mammals
 - b) (Peace, Patience, Kindness) = Attitude
 - c. Analyze the Exegetical Idea using the three developmental questions:
 - i. What do I need to explain?
 - ii. How can I prove that it is true?
 - iii. What does it look like in real life today?
 - d. State the homilitical idea in a short, memorable, and application oriented declarative sentence.
 - i. Example: "Don't just feed your body, nourish your soul!"
5. Exercise:
- a. Psalm 23

Lesson 5 - Sharpening the Sermon Purpose and Developing the Sermon Structure

1. Purpose – what one expect to happen in the hearer as a result of hearing this sermon.
 - a. Categories of Purpose:
 - i. Knowledge/Insight – Cognitive (Head) = Doctrine
 - ii. Attitude/Feelings – Affective (Heart) = Devotion
 - iii. Skill – Conative (Hands and Feet) = Duty
 - b. Tips in Sharpening the Sermon's Purpose:
 - i. Identify the purpose of the Biblical author.
 - ii. Determine the audience's need for the homilitical idea:
 - 1) Does the audience need a clearer insight of the idea?
 - 2) Does the audience need a change of attitude?
 - 3) Does the audience needs direction on how to apply the idea?
 - iii. Frame purpose that describes measurable results.
 - c. Exercise: Write a sermon purpose for the following passages:
 - i. John 3:16
 - ii. Psalm 23
2. Sermon Structure – is the arrangement of materials to be covered in a sermon. It shows the speaker the relationship between the ideas of the sermon, then with strong
 - a. Tips in creating a Sermon Structure:
 - i. Establish all the Roman numerals before worrying about subordinate levels.
 - ii. Distinguish superior, subordinate, and coordinate ideas from each other.
 - iii. Use complete sentences for all major points (Roman numerals and capital letters).
 - iv. Avoid questions as points.

b. Review of Major Sermon Development¹⁵

- i. Deductive arrangement – the idea appears in the introduction, and the body explains, proves, or applies it.
 - 1) An idea to be explained – the idea is presented in the introduction, and the points in the sermon are steps in the explanation of the idea.
 - 2) A proposition to be proved – the idea is stated in the introduction like the proposition of a debate. The points are proofs of the proposition.
 - 3) A principle to be applied – the idea I stated in the introduction or first point as a principle of faith or life. The remainder of the sermon applies the principle to daily experience.
- ii. Inductive arrangement – the introduction introduces only the first point in the sermon, and then with strong transition each new point links to the previous point until the idea emerges in the conclusion.
 - 1) Narrative Sermon (A Story Told) - a story of the Scripture is narrated in such a way that the idea is developed directly or by implication.
- iii. Semi-Inductive Arrangements - bring together components of both arrangements to lead the audience to an understanding of the exegetical idea.
 - 1) A subject to be completed – the subject of the sermon appears in the introduction. The main points are the complements of that subject.
 - 2) Induction-Deduction – the idea is stated some place in the middle of the sermon. The introduction and the first point lead up to the idea, then the remainder of the sermon proceeds deductively to explain, prove, or apply the idea.
- c. Exercise: Create 3 sermon outlines for the following passage using the 3 major sermon development forms (deductive, inductive and semi-inductive).
 - i. Matthew 6:24-34

¹⁵ Robinson, *Biblical Preaching*, 115-137.

Lesson 6 - Applications and Illustrations.

1. Application – showing the relevance of the idea to the audience.
 - a. Tips in making sermon relevant.
 - i. Think about yourself.
 - 1) Think where the homilitical idea shows up in your own life.¹⁶
 - 2) Use self-disclosure appropriately.
 - ii. Think about your audience's situation.
 - 1) Run the truth through an expanding grid of the various groups and life circumstances that are in your audience.
 - a) Informal Contact – visitation, acquaintances, parties, and events.
 - b) Formal Contact
 - i. Counseling
 - ii. Interview
 - 2) Formal analysis – use information gathered by researchers about the audiences' world view, values, and practices.
 - 3) Pay attention to cultural trends.
 - iii. Think biblical as well as practical.
 - 1) Develop mental pictures that apply the biblical concept, not ones that simply illustrate it.¹⁷
 - 2) Make your applications detailed and extended, not vague and brief.¹⁸
2. Illustrations – restate explain, prove, or apply ideas by relating them to tangible experiences.
 - a. Fundamental principles for the use of illustrations:

¹⁶ Sunukjian, *Invitation to Biblical Preaching*, 112.

¹⁷ Sunukjian, *Invitation to Biblical Preaching*, 120.

¹⁸ Sunukjian, *Invitation to Biblical Preaching*, 124.

- i. Illustrations should illustrate.
 - ii. Illustrations should be understandable.
 - iii. Illustrations should speak to the listener's experience to be effective.
 - iv. Illustrations should be convincing.
 - v. Illustrations should be appropriate to the theme of your sermon and to your audience.
 - vi. Tell your illustrations with energy and enthusiasm.
 - vii. Use personal illustrations effectively:
 - 1) It should be true.
 - 2) It should be modest.
 - 3) It should not violate a confidence.
- b. Levels of effectivity of illustrations:
- i. The most effective illustrations are those where your personal experience overlaps your listener's personal experience.
 - ii. The second-best illustrations are those where your learned experience overlaps your listener's lived experience.
 - iii. The third-best illustrations come out of the speaker's direct experience and overlap the listener's vicarious experience.
 - iv. The fourth and least effective illustrations speak from the speaker's learned experience into the audience's learned experience.
 - v. The fifth level of illustration is stories that do nothing in the hearer
- c. Where to find illustrations:
- i. Current events (Newspapers, magazines, TV, and other mass media).
 - ii. Quotations:
 - 1) Language should be sparkling.
 - 2) The author is an authority in the field.
 - iii. Definitions, Restatements, Repetition:

- 1) Use wordings from dictionaries and encyclopedias sparingly, put definition in your own words or better yet a “situation scenario” that show what you mean.¹⁹
 - 2) Use thesaurus to find fitting way to impress and make the idea clear in the listeners’ mind.
 - 3) Avoid mindless repetition.
 - iv. Use narration to discuss history, setting, or personalities involved in the passage.²⁰
 - v. Factual Information – consists of observations, examples, statistics, and other data that may be verified apart from the preacher.
 - vi. True Stories – are examples taken from life to illustrate a point.
 - vii. Generic Experiences – are common human experience that corresponds to a sermon point
 - viii. Images – pictures of reality to drive home a point.
3. Exercise - List possible illustrations and applications for the following verses:
- a. Psalm 23:-1-6
 - b. Matthew 6:24-34

¹⁹ Sunukjian, *Invitation to Biblical Preaching*, 129.

²⁰ Robinson, *Biblical Preaching*, 163.

Lesson 7 - Introduction and Conclusion.

1. Introduction – brings to the audience the subject, major idea, or first point of the sermon in such a way that it captures attention and demonstrates relevance.
 - a. Characteristics of Good Introduction:
 - i. It grabs attention.
 - ii. It raises a need.
 - iii. It introduces the body of the sermon.
 - iv. It bridges the biblical and the contemporary.
 - v. It is short and direct.
 - b. Introduction Starters:
 - i. Use attention-getting questions related to the homilitical idea.
 - ii. Use attention-getting comments about the sermon topic or about the biblical text.
 - iii. Use facts or statistics related to the preaching idea.
 - iv. Use humorous anecdote anchored upon the sermon theme.
 - v. Use the passage as the starting point.
 - vi. Use provocative statement about the passage.
 - vii. Use story (factual or fictitious) that drives straight to the body of the sermon.
 - viii. Use paradox.
 - ix. Use confrontive statement based upon your sermon subject.
 - x. Use prayer purposefully.
 - c. Introduction Prohibitions:
 - i. Do not begin with apology.
 - ii. Do not start your sermon with a threat.
 - iii. Do not be overly eloquent.

- iv. Do not make promises that you cannot deliver.
- v. Do not ask question that you will not or cannot answer in the sermon.
- vi. Do not be overly funny or overly holy.
- vii. Do not overuse prayer.
- d. Introduction Permissions:
 - i. Craft your introduction only at the end of sermon preparation.
 - ii. Be your best self.
 - iii. Start with confidence.
- e. Possible Introduction Components:
 - i. Attention grabbing opening statement.
 - ii. Contemporary situation parallel to the biblical passage.
 - iii. Biblical text.
 - iv. Exegetical Idea in its shortest and clearest declarative statement form.
 - v. Preaching Idea in its finest crystal clear form.
 - vi. Statement of sermon purpose – challenge to the audience.
 - vii. Strong Transitional Statement.
- 2. Conclusion – gives the congregation a view of the idea, entire and complete. It brings the central concept to burning focus and drives home its truth to the minds and lives of the listeners. It calls the congregation to a specific response to the biblical idea presented.
 - a. Characteristics of Good Conclusion:
 - i. Conciseness– not more than five minutes.
 - ii. Clarity – state plainly the expected from the audience.
 - iii. Completeness – it should bring to a fitting end what is started in the introduction.
 - b. Ways to Conclude:
 - i. Summarize the sermon.
 - ii. State the preaching idea then give specific application of the preaching idea.

- iii. Give an invitation.
 - iv. Use a story.
 - v. Close with a song.
 - vi. Close with a prayer.
 - vii. Return to introduction.
- c. Conclusion Prohibitions
- i. Do not herald your conclusion (in conclusion, finally, lastly, to end, etc.).
 - ii. Do not introduce new ideas or points.
 - iii. Do not forget to leave room for conclusion.
 - iv. Do not prolong conclusion to the point of audience exasperation. (Please end quickly in the end).
 - v. Do not end vacillatingly or indecisively.
 - vi. Do not use prayer as filler.
- d. Conclusion Permissions:
- i. Be clear. Review the main points briefly.
 - ii. Be passionate. Show appropriate emotion.
 - iii. Be purposeful. Challenge them to make commitment.
 - iv. Be practical. Tell them what you expect them to do, and how to do it.
 - v. Be prayerful. Always ask God for wisdom on how to apply his Word.
3. Write a fitting introduction and conclusion for the following verses:
- a. Psalm 23:-1-6
 - b. Matthew 6:24-34

Lesson 8 – Basic of Persuasive Delivery²¹

1. Factors that Affect Sermon Delivery.

- a. Fear Factor – Stage fright is the first obstacle that every preacher has to overcome.
- b. Pride Factor – Stage pride is a major obstacle to spirituality and efficiency in sermon delivery. David and Warren Wiersbe said, “Preach to express not to impress.”²²
- c. Walk Factor – Our walk with Christ impacts our message more than anything else.

2. Dynamics of Persuasive Sermon Delivery.

- a. Non-verbal communication – it must match and accentuate the concept, attitude, and emotion being presented in the sermon.
 - i. Physical appearance – preachers communicate aptitude, attitude, values, and world view.
 - 1) Appropriate hygiene and grooming.
 - 2) Appropriate attire – research what is acceptable for the target audience.
 - a) Situation dictates the style.
 - b) Do not wear something that is too distracting.
 - ii. Body Language – preachers communicate emotion, attitude, values, and world view.
 - 1) Eye contact:
 - a) Good eye contact communicates trust. (I trust you and you can trust me and believe what I am saying).
 - b) Good eye contact communicates confidence. (I know what I want to say and I believe that is of utmost importance for you).

²¹ The researcher heavily draws from the ideas of Dr. Haddon Robinson in his book *Biblical Preaching* and from the PR 722 lecture notes of Dr. Jeffrey D. Arthurs.

²² Wiersbe, David and Warren Wiersbe, *The Elements of Preaching*. 13

- c) Good eye contact promotes communication.
 - d) Bad eye contact reveals nervousness, lack of confidence, and hinders communication.
- 2) Facial Expression:
- a) Smile:
 - i. A genuine smile reflects warmth and creates openness.
 - ii. A smile can disarm defense.
 - b) The face is the most expressive part of the body. Use it properly to convey the emotional aspect of the sermon.
 - c) A blank face results to a blank sermon.
- 3) Body Movements²³ - proper use of the whole body to communicate.
- a) Step to your left to emphasize positive point.
 - b) Step to your right to emphasize negative point.
 - c) Step on the center of the stage if you want your listeners to relax.
 - d) Take few steps forward to intensify delivery.
- 4) Gestures – the proper use of hand movement to maximize delivery.
- a) Spontaneous – gestures should match the passion and emotion of the preacher. These are the natural bodily response to the preacher’s conviction and sentiment.
 - b) Definite – gestures should be purposeful, decisive, and done in full confidence.
 - c) Timely – gestures should accompany or precede the concept being emphasized.
 - d) Visible – gestures should be as plain as the nose in the preacher’s face.

²³ Adopted from “Teatro Seminar” during the researcher’s college days.

- e) Note: Repetitive single gestures – mannerism – calls attention to itself. It distracts more than it attracts attention.

iii. Channels of Communication:

- 1) Proxemics – the study of how we perceive and use the space around us to communicate nonverbally.

- a) Distance – physical distance is directly proportional to psychological distance.
- b) Elevation – keeping yourself on the audience's level communicates that you do not see yourself as better than your audience but rather as one of them, a friend speaking to friends
- c) Obstruction – eliminate any physical objects between you and your audience

- 2) Kinesics – body language:

- a) What you are doing physically should complement and reinforce what you are saying verbally.
- b) Avoid distracting mannerisms.

- 3) Eye Behavior – most important roles of the eye is its function as regulator of our verbal communication.

- 4) Physical Appearance – the way we clothe and groom our bodies

- a) Dress according to the occasion.
- b) Analyze each speaking situation individually.

- 5) Facial Expression – the face is the most expressive part of our bodies

- a) The closer you are to the audience, the more important your facial expression will be
- b) Always try to maintain a relaxed, pleasant expression

b. Verbal Communication.

- i. The elements of effective vocal delivery:

- 1) Pitch or Tone: it is the movement of the voice up and down the scale.

- a) Monotone puts the audience to “dreamlandia” or “gets to their nerves.”
 - b) High pitch communicates anger or intensity.
 - c) Low pitch communicates composure, confidence, and strength.
 - d) Normal pitch communicates warmth and trust.
 - e) Vary the tone of the speech to emphasize concepts.
- 2) Projection/Power or Volume:
- a) This is about how loud or quiet you are vocally.
 - b) Depending on the size of the audience, size of the room, and audio aids, you need to adjust your volume accordingly.
 - c) Everyone should be able to hear you clearly without straining.
- 3) Pace/Rate:
- a) This is how fast or how slow we talk. It is the rate of words per minute.
 - b) Pace is dependent upon the number of the audience, the distance between the speaker and the audience, and the condition of the environment.
 - i. Large group – slow; small group - fast
 - ii. Far from audience – slow; near – fast
 - iii. Noisy environment – slow; serene - fast
 - c) Keep the pace conversational.
 - d) Use pace to emphasize and de-emphasize concepts.
- 4) Pause/Silence:
- a) It is thoughtful silence. The speaker consciously takes a longer break before saying the next word.
 - b) Pauses serve as delivery punctuation marks: comma, semicolon, period, and exclamation point.
- 5) Punch:

- a) The speaker emphasizes key words by changes in projection, pace, and pauses.

- b) Another method is purposeful repetition.

6) Pronunciation/Diction or Articulation

- a) Clear articulation helps communication.

- b) Clear articulation adds to the credibility of the speaker.

- c) Make sure that each word could be heard by the audience.

7) Pulse/Rhythm

- a) It is the combination of speaker's pace and pause.

- b) It is important for the speaker to keep a flowing pulse.

ii. Things to Avoid:

1) Avoid habitual fillers:

- a) Ahhh

- b) Uhhhhh

- c) Hallelujah

- d) Praise the Lord

2) Avoid mindless repetition of words and phrases.

3) Avoid putting anything in your mouth while speaking.

- a) Gums

- b) Candy

- c) Toothpick

4) Avoid overdressing or underdressing for the occasion.

5) Avoid holding on to the podium as if your life depends on it.

6) Avoid distracting gestures and rude comments.

3. Tips for Effective Preaching Style

a. Use Appropriate Language

- i. Appropriate to the Audience
 - 1) Clear words
 - 2) Familiar words
 - 3) Short words
 - 4) Accurate words
 - 5) Fitting words
 - 6) Modern words
 - 7) Properly arranged words
- ii. Appropriate to the Speaker
 - 1) We have at least two vocabularies: a speaking vocabulary and reading vocabulary.
 - 2) The words which are most appropriate to you as speaker are the words you are comfortable saying aloud in ordinary conversation
 - 3) The larger the repertoire of words you have to choose from, the better your wording is likely to be
 - 4) Naturalness is persuasive, artificiality is the contrary – Aristotle
- b. Use Interesting Language – your ideas deserve the best wording you can give them.
 - i. Use sensory words – are those which tap into past experience, prompting us to conjure up fleeting, subconscious memories of our past
 - ii. Use specific words – the more abstract a word is, the less interesting and memorable it is
 - iii. Use active words – emphasize the active voice over the passive and minimizing the use of linking verbs.
 - iv. Use imaginative language.
 - 1) Metaphors – implied comparisons
 - 2) Similes – explicit comparisons using the word like or as.

- 3) Personification – impersonal things is given the attributes of human being.
- 4) Pointers in using metaphorical language
 - a) Avoid making your language too flowery.
 - b) The comparison must be clear.
 - c) Metaphors should not be mixed.
- v. Use fresh words
 - 1) Fresh language is unpredictable
 - 2) Avoid overworked expressions in favor of fresher, more creative language
- vi. Use human-interest words – touch the subjective elements of experience
- vii. Use Euphonious words
 - 1) Alliteration – use of repetition of the same sound at the beginning of words or of stressed syllables used closed together
 - 2) Parallel wording – provides a pleasant sound
 - 3) Verbal antithesis
- viii. Use concise words – prune away every unnecessary words.
 - 1) Redundant expressions.
 - 2) Groping expressions.
 - 3) “Etcetera” expressions.
 - 4) Unnecessary qualifiers.

4. How To Develop Your Preaching Style:

- a. Become a Student of Effective Language
 - i. Observe how writers and speakers use language
 - ii. Appreciate language and how it functions
- b. Write out Your Speech
 - i. Produce several drafts of your speech

- ii. Allow interval of time between revision of your drafts
 - iii. Rehearse from abbreviated version of the outline
- c. Speak Often

Section 2 – Preaching Module II Notes

Lesson 1 – Why Bother With Biblical Genre?

1. Definition: A “literary genre” is a group of written texts marked by distinctive recurring characteristics which constitute a recognizable and coherent type of writing.²⁴
2. Diagram of Genres and Forms²⁵

| CATEGORIES | FORMS OF BIBLICAL LITERATURE | | | | | |
|----------------------|------------------------------|-------|-----------------|---------|------------|---------------|
| The bible as a whole | Proclamation | | | | | |
| Genres | Narrative | | Wisdom | | Apocalypse | |
| | Prophecy | | Psalm | | Epistle | |
| Forms | Law | Dream | Lament | Parable | Miracle | Exhortation |
| | Autobiography | | Funeral dirge | | Lawsuit | Pronouncement |
| | Report | | Royal accession | | Passion | |
| | Subform | | | | | |

3. Why Preach With Variety?²⁶
 - a. To express godly creativity.
 - b. To serve the listeners.
 - c. To submit to the text.
 - d. To follow examples of biblical preachers.

²⁴ Fee and Stuart as quoted by Sidney Greidanus. *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature*. (Grand Rapids: William B. Eerdmans Publishing Company, 1988), 21.

²⁵ Greidanus. *The Modern Preacher and the Ancient Text*, 23.

²⁶ Adopted from Dr. J. D. Arthur's PR 722 lectures.

Lesson 2 – Preaching on Psalms²⁷

1. Definition of Poetry:

- a. The intolerable wrestle with words and meanings.
 - T. S. Eliot, Time (March 6, 1950).
- b. A poet is, before anything else, a person who is passionately in love with language.
 - W. H. Auden, New York Times (Oct. 9, 1960).
- c. [Poetry] has the virtue of being able to say twice as much as prose in half the amount of time, and the drawback, if you do not give it your full attention, of seeming to say half as much in twice the time.
 - Christopher Fry, Time (April 3, 1950).
- d. Poetry is the revelation of a feeling that the poet believes to be interior and personal, [but] which the reader recognizes as his own.
 - Salvatore Quasimodo—Nobel Prize winner, 1959—New York Times (May 14, 1960).
- e. The journal of a sea animal,
living on land,
wanting to fly in the air.
 - Carl Sandburg

2. Characteristics of Poetry:

- a. Figurative and image-laden language. The backbone of poetry is image, metaphor, and simile.
- b. Highly structured.
- c. Heightened sound values.

3. What is Lyric Poetry:

- a. Short. Concentrated and compressed.
- b. Often intended to be sung.
- c. Personal—expresses the thoughts and feelings of a speaker.
- d. Presents a sequence of ideas or a series of emotions.

²⁷ The researcher is indebted to Dr Jeffrey D. Arthurs for his lecture notes in PR 722 course.

4. Psalms as Lyric Poetry:

- a. All of the psalms are lyric poetry.
- b. Psalms are words spoken to God or about God. They are not usually words from God.
- c. The psalms were used in worship—prayers and hymns. They do not function primarily for the purpose of teaching doctrine or moral behavior.
- d. Highly affective/personal.

5. How to study Psalms:

- a. Slow down. Appreciate the language.
- b. Discern structure.

i. Small Structure:

1. Small Structures:

- a. Synonymous parallelism
- b. Antithetic parallelism
- c. Synthetic parallelism
- d. Chiasmus
- e. Antiphonal Response

2. Large Structure:

- a. Look for the “emotional outline”—the affective experience the poem re-creates.

c. Meditate.

- i. Try logosomatic reading. E.g. Ps. 116.

- ii. Find a quiet place.

- d. Read the text aloud or listen to a professional recording:
www.biblegateway.com/resources/audio/

6. How to Preach Psalms:

- a. Craft your language. “Show” as well as “tell.”
- b. Use parallelism (for entire structure or sub-units).

- c. Create an emotional outline.
- d. Match non-verbal content to verbal (delivery).
- e. Use music.
- f. Work in concert with the entire service.
- g. Use self-disclosure.
- h. Use actual images.

7. Practice:

- a. Study Psalm 23
- b. Create a sermon using the Psalm 23.

Lesson 3 – Preaching Proverbs

1. Wisdom Literature:

- a. A type of literature, common to the peoples of the ancient world that included ethical and philosophical works.²⁸
- b. The wisdom literature of the Old Testament consists of the books of Job, Proverbs, and Ecclesiastes, and certain of the psalms (Psalm 1; 19; 37; 49; 104; 107; 112; 119; 127; 128; 133; 147; 148).
- c. The goal is to provide the reader/listener the ability to make godly choices.²⁹

2. Forms of Wisdom³⁰:

- a. Saying: a pithy saying expressing some moral idea or perception.
 - i. Types of Saying:
 - 1) Slogan: a short distinctive phrase used to identify a person, or organization, or its goals and accomplishments.
 - a) A reputation slogan is a brief saying or adage that epitomizes an individual's reputation in the community.

“Saul has slain his thousands, and David his tens of thousands” (1 Samuel 18:7; see also 1 Samuel 10:11).
 - b) A derision slogan or byword is a pithy, concise, proverb-like insult or reproach.

“One who puts on his armor should not boast like one who takes it off.” (1 Kings 20:11; see also Luke 4:23).
 - 2) Proverbs: an ethical axiom, that is, a short, artistically constructed ethical observation or teaching.
 - a) Kinds of Proverbs:

²⁸Ronald F. Youngblood, F. F. Bruce, R. K. Harrison and Thomas Nelson Publishers, *Nelson's New Illustrated Bible Dictionary*, Rev. Ed. of: Nelson's Illustrated Bible Dictionary.; Includes Index. (Nashville: T. Nelson, 1995).

²⁹ Gordon Fee & Stuart, *How to Read the Bible for All Its Worth*, (Grand Rapids: Zondervan, 2002) 206.

³⁰Duane A. Garrett, vol. 14, *Proverbs, Ecclesiastes, Song of Songs*, electronic ed., Logos Library System; The New American Commentary (Nashville: Broadman & Holman Publishers, 2001, c1993), 19-32

- i) An observational proverb is a saying that describes human behavior without an explicit moral evaluation.

One man pretends to be rich, yet has nothing; another pretends to be poor, yet has great wealth (Proverbs 13:7; see also 18:16).

- ii) A didactic proverb describes human behavior with a clear ethical-didactic purpose, that is, it includes an explicit moral evaluation.

Righteousness guards the man of integrity, but wickedness overthrows the sinner (Proverbs 13:6; see also 14:1).

- b. Admonition: This is a command or prohibition written either in proverbial form or as an extended discourse.
 - i. Command discourse: Proverbs 6:1-6.
 - ii. Prohibitions discourse: Proverbs 4:10-19.
- c. Numerical Saying: One that follows a numerical pattern. It often includes a list of items that have something in common. (Proverbs 30:18-19; see also vv. 21-23, 24-28).
- d. Rhetorical Question: the answer to which seems (sometimes misleadingly) obvious, is meant to draw the reader into reflection. (Proverb 30:4).
- e. Wisdom Poem: refers to wisdom teaching presented as a fully developed poem. (Proverbs 31:10-31).
- f. Parental Exhortation: a lengthy discourse in which a parent exhorts a child to gain wisdom, to avoid prostitutes or criminal associations, or to maintain a life of virtue. (Proverbs 1:8-19; see also 2:1-22; 3:1-35; 31:1-9).
- g. Wisdom Appeal: The personification of Wisdom as a woman who urges young men to come and learn from her. (Proverbs 1:20-33; see also 8:1-36).
- h. Controversy Speech or Disputation: a series of speeches set against one another in a debate format (e.g., Job 3-41).
- i. Example Story: A brief story or anecdote meant to drive home a teaching on virtue is called an example story. (Proverbs 7:6-27; see also 24:30-34).
- j. Confession or Reflection: A reflection on wisdom drawn from personal experience. (Proverbs 4:3-9; 30:2-4; and Ecclesiastes)
- k. Riddle: Is an enigmatic question meant to entertain and test the audience. (Judges 14:14; see also Dan 5:12; Proverbs 1:6).

- l. Allegory: A descriptive narrative in which the major characters or elements symbolically describe something else. (Judges 9:8–15 (see also Ezekiel 17).
 - m. Didactic Narrative: is meant to drive home one or more moral lessons and is typically centered on a hero or heroine who is in a hostile or pagan setting (e.g., Gen 37–50; Dan 1–6; the Book of Esther).
3. Patterns of Wisdom Literature:³¹
- a. Monocolon - is a single, relatively short sentence. (Proverbs 24:26).
 - b. Bicolon (Couplet, Distich): Is a development of the common Hebrew practice of constructing sentences in a binary fashion: "A is true, and B is also." The second line generally reinforces or expands upon the first line.
 - i. Kinds of Bicolon:
 - 1) True parallelism (Synonymous Parallelism) is a twofold statement of a single idea or concept that employs near-synonymous or related vocabulary in a symmetrical fashion. The function of the bicolon is to emphasize or expand a teaching through slightly varied redundancy. (Proverbs 19:5; 20:18; 23:12).
 - 2) Progression (Synthetic Parallelism) is a structure in which the second line supplements the first. (Proverbs 17:8; 14:7; 22:6)

NOTE: Many proverbs employ a mixture of parallelism and progression. That is, the second line partially parallels and partially moves beyond the first line.

- 3) Proverbial Merismus (Antithetical Parallelism): Two words that are more or less antonyms are combined to refer to a single, unified whole. (Proverbs 15:9).

NOTE: Hebrew frequently employs expressions such as "old and young," "heaven and earth," or "day and night" to mean, respectively, "all people," "the universe," or "at all times."

- c. Tricolon (Triplet, Tristich): Shows "synonymous or synthetic parallelism in all three lines. In instructional wisdom-literature, other and more complex configurations predominate." These normally take a 2+1 or 1+2 pattern, in which two lines parallel each other in some fashion and the third line is distinct but complementary to the other two. Sometimes a 1/ 1/1 pattern is found, in which each line functions differently but together they present a single idea. ((Proverbs 22: 10:26; 29; 25:13)

³¹ Garrett, vol. 14, *Proverbs, Ecclesiastes, Song of Songs*, 33-38.

- d. Quatrain is made up of four lines. They can be quite complex in structure and often occur in both admonition and proverb forms. Patterns include: *abab*, *aabb*, *abac*, *abcd*, and others. (Proverbs 24:5–6; 24:19–20; 21:25–26).
- e. Pentad is made up of five lines. They are rare in the biblical text. ((Proverbs 30:15–16; 30:29–30).

4. Proverbs are Didactic Wisdom:

- a. *Proverbs* may be described as a manual of conduct. Its observations relate to a number of forms of life, to affairs domestic, agricultural, urban (the temptations of city life), commercial, political, and military.³²
- b. Its maxims all look to the establishment of a safe, peaceful, happy social life, in the family and the community; the supposed exceptions, cases of alleged selfish prudence (as, for example, the caution against going security), are only apparent, since proper regard for self is an element of justice.³³
- c. Proverbs give guidance to the challenges we face:³⁴
 - i. How to get along with people
 - ii. How to be a good and decent person
 - iii. How to make the right choices in personal and business affairs
 - iv. How to win God's favor and avoid disaster
 - v. Proverbs concern all areas of life no matter how great or small.

5. Literary Characteristics of Proverbs:

- a. Short.
- b. Poetry.
- c. Specific yet general.

6. Rhetorical Devices of a Proverb:

- a. Repetition - words are repeated for emphasis.
- b. Alliteration – repeated initial consonants.
- c. Assonance – repeated vowel sounds.

³²Crawford Howell Toy, *A Critical and Exegetical Commentary on the Book of Proverbs*, Series Title Also at Head of T.-P. (New York: C. Scribner's Sons, 1899), x.

³³ Toy, *A Critical and Exegetical Commentary on the Book of Proverbs*, xi.

³⁴ Michael V. Fox, *Proverbs 1-9 The Anchor Bible* (New York: Doubleday, 2000) 7.

- d. Simile and Metaphor - Comparison and contrast (Proverbs 14:28; 25:15; 25:25).
- e. Turn upon what is absurd or futile (Proverbs 15:17).

7. Theology of Proverbs:

- a. Theme: Reverence for God determines progress in wisdom, and this reverence includes the moral dimensions of obedience and the spiritual dimensions of worship. (Pro 1:7)
- b. Relationship to the Old Testament: Instruct the Israelites on how to live in the world as followers of the Covenant. (Pro 1:3-5)
- c. Proverbs and Prosperity: Proverbs (and other biblical wisdom literature for that matter), does not necessarily promises prosperity, rather, wisdom emphasizes the general truth over some specific cases and, being a work of instruction, frames its teachings in short, pithy statements without excessive qualification. It is general truth that those who fear God and live with diligence and integrity will have lives that are prosperous and peaceful but that those who are lazy and untrustworthy ultimately destroy themselves.³⁵

8. How to Preach Proverbs:³⁶

- a. Preach observations, not preach promises.
- b. Do not preach selfish behavior, humanism, or materialism.
- c. Preach thought units.
- d. Use your imagination.
- e. Show as well as tell.
- f. Turn on the spot light.
- g. Create Order
- h. Subvert Order
- i. Make your central idea “proverbial.”
- j. Dueling proverbs.
- k. Borrow the proverb’s movement.

³⁵ Garrett, vol. 14, *Proverbs, Ecclesiastes, Song of Songs*, 57.

³⁶ Jeffrey D. Arthurs, *Preaching With Variety: How to Recreate the Dynamics of Biblical Genres*. (Grand Rapids: Kregel Publications, 2007), 129-150.

- l. Adopt the teacher's stance.
- m. Feature women.
- n. Use some humor.
- o. Be down-to-earth in your language.

Lesson 4 – Preaching Parables

1. What is parable?
 - a. It is at the heart of Jesus teaching.
 - i. 43% of his words in Mathew.
 - ii. 16% of his words in Mark.
 - iii. 52% of his words in Luke.
 - iv. Our Lord inaugurated the kingdom using parables.
 - b. Some definitions:
 - i. An “earthly story with heavenly meaning.”
 - ii. C.H. Dodd: “At its simplest the parable is a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to tease it into active thought.”³⁷
 - iii. Leland Ryken: “Realistic stories, simple in construction and didactic in purpose, that convey religious truth and in which the details often have a significance beyond their literal narrative meaning.”³⁸
2. Literary/Rhetorical Characteristics of parables:
 - a. Analogy
 - i. As a “code” to be cracked, parables unify insiders. Listeners say, “I get it!”
 - ii. As an illustration (or simile) to be understood, parables enlighten the uninitiated. Listeners say, “I see.”
 - iii. In all cases, parables prompt collaboration.
 - b. Realism
 - i. Disarm listeners.
 - ii. Arouse imagination.

³⁷ C.H. Dodd, *The Parables of the Kingdom*, rev. ed. (New York: Scribner's, 1961), 5.

³⁸ Leland Ryken, *How to Read the Bible as Literature*. (Grand Rapids: Zondervan, 1984), 202.

- iii. Prompt identification.
- c. Folk Stories.
 - i. Short
 - ii. Formulaic plots
 - iii. Stock characters
 - iv. Lodge in memory.
 - v. Disarm resistance.
 - vi. Polarize responses.
- 3. How to preach parables:
 - a. Be careful of too much imagination—the excesses of allegorical interpretation.
 - b. “Translate” with Recent Culture.
 - c. Don’t be Afraid to Make a Point.
 - d. Don’t be Afraid to NOT make your point explicit.
 - e. Tell parables narratively.

Lesson 5 – Preaching Narratives

1. What is Biblical Narrative?

- a. A historically accurate, artistically sensitive account of characters and events in a setting, intended to be analyzed and applied for edification.
- b. A story or an account of a sequence of events in the order in which they happened.³⁹
- c. More than one third of the Hebrew Bible consists of narratives.⁴⁰
- d. Our goal is to gain an “exact understanding of *biblical* narratives as well as to a fuller appreciation of their beauty⁴¹” and to be able to reconstruct that *genre* impact into our expository sermons.

2. Components of Biblical Narrative:

a. The Narrator

i. Narrators’ Viewpoint: Five Possibilities:

- 1) Narrators who know everything about the characters and are present everywhere, as opposed to narrators whose knowledge is limited. The former see through solid walls into secret corners, even penetrating the hidden recesses of people’s minds. The latter observe things from the outside, seeing what people do and hearing what they say, leaving it to us to draw conclusions about their inner lives.
- 2) Narrators who intrude into the story, adding comments and explanations, and whose existence is evident, as opposed to narrators who tend to be silent and self-effacing. The former type may refer to themselves or their methods in creating the narrative, they may address the reader directly or offer interpretations and evaluations of what is happening, while the latter will merely communicate the story itself.
- 3) Narrators who relate what is happening from a remote perspective, offering a wide, panoramic view, as opposed to narrators who are close to the events, depicting them with the

³⁹ Microsoft® Encarta® 2009. © 1993-2008 Microsoft Corporation.

⁴⁰ Shimeon Bar-Efrat, *Narrative Art in the Bible*, Translation of: Ha-‘Itsv Ha-Omanuti Shel Ha-Sipur Ba-Mikra. (London; New York: T & T Clark International, 2004),9.

⁴¹ Bar-Efrat, *Narrative Art in the Bible*, 8.

minimum of mediation, presenting scenes and letting the characters speak for themselves.

- 4) Narrators who watch things from above, seeming to hover above the characters, as opposed to narrators who look at events from the viewpoint of one of the participants.
- 5) Neutral or objective narrators as opposed to narrators who adopt a definite attitude about what they are relating. The formers' mode of narration will be business-like, factual and devoid of personal involvement, while the latter's will evince approval or disapproval, acceptance or rejection, praise or censure, and perhaps even identification or abhorrence.

ii. Importance of Narrators' Viewpoint:⁴²

- 1) Gives unity to the biblical narrative.
- 2) Dictates what will be narrated and how, what will be related from afar and what from close to.
- 3) Enhancing the interest or suspense of the narrative.

iii. The Narrator's Omniscience - The narrator in most biblical narratives appears to be omniscient, able to see actions undertaken in secret and to hear conversations conducted in seclusion, familiar with the internal workings of the characters and displaying their innermost thoughts to us.

b. The Characters: The Soul of Narrative

i. Outward appearance - There is no precise, detailed description of the physical appearance of the characters in biblical narratives. In biblical narrative information about someone's outward aspect serves solely as a means of advancing the plot or explaining its course.

ii. Inner Personality:

- 1) Direct Characterization – depiction and evaluation of a character's morality.
- 2) Skill Description – accounts of their mental traits and other facets of their personalities.

iii. Speech:⁴³

⁴² Bar-Efrat Bar-Efrat, *Narrative Art in the Bible*, 15.

⁴³ Bar-Efrat, *Narrative Art in the Bible*, 64.

- 1) Traits of both the speaker and the interlocutor are expressed through speech, or to be more precise, all speech reflects and exposes the speaker, while it sometimes also brings to light qualities of the person being addressed (or reveals the speaker's opinion of that person).
 - 2) What people say witnesses not only to their thoughts, feelings, etc., but is often slanted to accord with the character, mood, interests and status of their interlocutor.
- iv. Action – A person's nature is revealed by deeds; action is the implementation of character, and individuals are disclosed through their deeds no less than through their words.
 - v. Minor Characters – they play a structural role in literature, paralleling and highlighting the main ones, whether through correspondence or contrast.⁴⁴

c. The Plot: The Body of Narrative:

i. Stages of a Plot:

- 1) Background
- 2) Conflict
- 3) Rising Action
- 4) Climax
- 5) Resolution (denouement)

ii. Units of A Plot:

- 1) Incidents - serving as components of the plot, as a means of characterizing the protagonists and as ways of expressing meaning.
- 2) Scene – chain of incidents that leads to results.
- 3) Structure – arrangements of scenes in such a way as to show the parallel, contrasting or sequential relations between them quite clearly.⁴⁵

d. The Setting: Time and Space

⁴⁴ Bar-Efrat, *Narrative Art in the Bible*, 86

⁴⁵ Bar-Efrat, *Narrative Art in the Bible*, 98.

i. Temporal Expressions:

1) Expressions denoting duration:

- a) And rain fell upon the earth forty days and forty nights (Gen. 7:12).
- b) So Jacob served seven years for Rachel (29:20).
- c) The time that the people of Israel dwelt in Egypt was four hundred and thirty years (Exod. 12:40).
- d) And Achish said to the commanders of the Philistines, 'Is not this David, the servant of Saul, king of Israel, who has been with me now for days and years' (1 Sam. 29:3).

2) Expressions denoting point of time:

- a) And he made the camels kneel down outside the city by the well of water at the time of evening, the time when women go out to draw water (Gen. 24:11).
- b) So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just set the watch (Judg. 7:19).
- c) Then at the break of dawn Samuel called to Saul (1 Sam. 9:26).

ii. The shaping of space:

- 1) Biblical Narratives have coordinates of time and space which give them a dimension of reality.
- 2) They extend over a variety of regions and sometimes even over many different and distant countries, such as the land of Israel, Egypt, Mesopotamia, Moab, Philistia, etc.

3. How to Study Narrative:

- a. Determine the pericope.
- b. Identify the narrator and his point of view.
- c. Map out the plot.
- d. Get as much information as available about the setting of the narrative.

- e. Identify the characters and their contribution to the narrative.
 - f. Identify the contribution of the narrative to the overall redemption story.
 - g. Identify the “vision of God” and “fallen condition focus” of the narrative.
 - h. Write out the exegetical idea.
4. How to preach narrative:
- a. Transform the “exegetical idea” into a homilitical idea.”
 - b. Articulate the sermon purpose.
 - c. Decide when and how to communicate the homilitical idea.
 - i. Deductive Form;
 - ii. Inductive Form;
 - iii. Semi-inductive Form
 - d. Organize your material according to the five stages of plot progression.
 - i. Consider using a traditional intro and/or conclusion.
 - e. Apply your big idea by:
 - i. Showing;
 - ii. Telling;
 - f. Use conversational but vivid language.
 - g. Practice delivery.

Lesson 6 – Preaching Epistles⁴⁶

1. What is an Epistle?

- a. An epistle is a letter designed for wide circulation that addresses issues and revives personal relationships.
- b. It is the dominant literary form in the New Testament comprising approximately twenty one of its 27 books.
- c. Epistles are created to address specific circumstances; argue ideas; employ support materials such as illustrations and quotations; and are markedly aural.
- d. Epistles had a presence-in-absence quality that gives the authors and receivers time to think.
- e. Epistles mirror the theological center of the New Testament – the Incarnation.

2. What the Epistle Does:

- a. Content: Occasions met with Theology
 - i. Epistles address specific situations or occasions.
 - ii. Reading epistles is like listening to one side of a telephone conversation.
 - iii. The writers of the epistles are practical theologians, thus, epistles are pastoral theologies.
 - iv. Taken together, they create a profound worldview—a way of understanding self, family, society, evil, temptation, salvation, authority, morality, and the future.
 - v. This theological worldview provides the rationale for behavior by grounding the imperative in the indicative.
- b. Form: Adapting Generic Conversations
 - i. Epistles conform to the defined form of letters in the Mediterranean world.
 - 1) Prescript – with name of the sender to name of receiver.
 - 2) Greetings – often with wish of good health.

⁴⁶ The lecture materials are adopted from Dr. Jeffrey D. Arthurs' book *Preaching With Variety: How to Recreate the Dynamics of Biblical Genres*, chapter 8 – Epistles: One side of conversation.

- 3) Body – with many stereotypical formulae.
 - 4) Conclusion – often with greetings to others and a final salutation or prayer.
- ii. The New Testament writers maintained these at the same time made cultural adaptations for ministry.
- iii. Epistle is a “discourse.”
 - 1) Employs various small forms: proverbs, creeds/hymns, lists, rhetorical question, apostrophes, doxologies, and apocalyptic visions.
 - 2) Citing or Alluding often.
 - 3) Arguing with linear logic.
 - 4) Writing for the ear.
3. How to Preach Epistles:
 - a. Flex by paying attention to mood and form.
 - i. Follow the mood of the text.
 - ii. Make way to the form used in the text.
 - b. Use dialogue.
 - i. Question and Answer:
 - 1) From audience to preacher;
 - 2) From preacher to audience.
 - ii. Rhetorical questions.
 - iii. Interview.
 - iv. Dialogue structure.
 - v. Feedforward.
 - vi. Dialogic delivery.
 - vii. Dictate to an imaginary secretary.
 - c. Use Examples.
4. Some Reminders:

- a. Use repletion and restatement.
- b. Simplicity.
- c. Prepare orally.
- d. Ground the imperative in the indicative.
- e. Join Kerygma and Didache.
- f. Use self-disclosure effectively.

Lesson 6 – Preaching Apocalyptic Literature⁴⁷

1. What is Apocalyptic Literature?

- a. The literature of visions and voices, symbols and signs, demons and dragons, horns and toes.
- b. Apocalypses – means “uncovering, disclosure, revelation (Revelation 1:1).
- c. It is a highly symbolic literature with a rough narrative framework designed to exhort and console oppressed believers by disclosing transcendent vision of future that God has prepared which will overrun present earthly circumstances.
- d. List of Apocalyptic Literatures:
 - i. Isaiah 24-27
 - ii. Daniel 7-12
 - iii. Zechariah 1-6; 9-14
 - iv. Matthew 24-25
 - v. Mark 13
 - vi. Luke 21
 - vii. 1 Thessalonians 4:13-18
 - viii. 2 Thessalonians 2:1-12
 - ix. 2 Peter 3:1-13
 - x. Revelation

2. How the Text Communicates:

- a. They arise from urgent circumstances and alter those circumstances with rhetorical content and form.
- b. Apocalyptic addresses believers who are in crisis.
- c. Apocalyptic provides a “fitting response” to the crisis by announcing a competing interpretation of reality, helping the audience change perspective.

⁴⁷ Arthurs, *Preaching With Variety*, 178-199.

- d. This genre consoles the persecuted faithful, but it also chastises the prosperous unfaithful.
 - e. This genre seeks to change the hearers' perspective by means of dazzling language.
 - f. Three literary-rhetorical features of apocalyptic:
 - i. Dualism – the good guys and the bad guys.
 - ii. Symbols – overwhelming use of visionary symbols.
 - iii. Hybridized narrative – possess the rudiments of narrative (character, plot, setting, point of view).
3. How to preach Apocalyptic Literature:
- a. Use imagination during exegesis.
 - b. Surface tensions.
 - c. Offer hope.
 - d. Require discipleship (commitment)
 - e. Preach big themes in big ways.
 - f. Work in concert with the entire service.

Lesson 6 – Preaching with Persuasion

1. The Essential Factors of Preaching with Persuasion:

a. Ethos

i. What is Ethos?

- 1) “Persuasive appeal that comes from the receiver’s complex set of attitudes toward the source that exists in a particular situation.” – J.D. Arthurs
- 2) Notice that ethos is always audience specific, even occasion specific.
- 3) Credibility and Websites:
 - a) The site is based in or on a respected print source.
 - b) Peers or teachers suggest the site.
 - c) Ownership of the site is explicit.
 - d) The site displays a recent date for the posting of information.
 - e) The site’s URL includes “edu” or “org.”
 - f) The site has links to other sites.
 - g) The site includes an e-mail link to its owner.
 - h) The site has a professional look.
 - i) The site has a lot of pictures.

ii. Elements of Ethos:

- 1) Good Sense (Practical wisdom):
 - a) Competent, intelligent, confident, knowledgeable, wise, qualified, expert, fluent.
- 2) Good character (virtue)
 - a) Moral, honest, trustworthy, sincere.

- b) Note: Identification. Credibility is enhanced when the persuader appears to be similar to us, but a bit wiser, braver, and/or more knowledgeable.
- c) Note: Mudslinging. The effect is uncertain, but appears to lower ethos. Mudslingers are seen as dirty, insecure, desperate, childish, etc. But if audience agrees with accusations, then they rationalize and enjoy the tactic ("Well, it's true . . .").
- d) How to Demonstrate Good Character:
 - i) Establish common ground with your audience.
 - ii) Demonstrate objectivity in approaching the topic.
 - iii) Honestly address differences and counter evidence.
 - iv) Adapt to the customs and expectations of the group.
 - v) Spend time with the audience.
 - vi) Use self-disclosure.

3) Good will.

- a) Selfless, friendly.
- b) How to Demonstrate Good Will:
 - i) Smile (sincerely).
 - ii) Suggest (sincerely) how your proposal will benefit them.
 - iii) Argue (sincerely) against your own interests.

4) Dynamism.

- a) Engaging, forceful, energetic, and enthusiastic.
- b) How to demonstrate Dynamism:
 - i) Genuinely believe in your proposal.
 - ii) Practice delivery.

b. Pathos

- i. What is Pathos?
 - 1) “Emotional proof”
 - 2) Persuasive strategies that use feelings.
 - 3) All those materials and devices calculated to put the audience in a frame of mind suitable for the reception of the speaker’s ideas.
- ii. Motive Appeals:
 - 1) Companionship
 - 2) Sympathy/generosity
 - 3) Reverence
 - 4) Sexual Attraction
 - 5) Savings
 - 6) Pride
 - 7) Adventure
 - 8) Authority
 - 9) Fear
 - 10) Independence
- iii. Two Specific Pathetic Appeals: Humor and Fear
 - 1) Humor:
 - a) Rhetorical functions of humor:
 - i) Disarm hostility.
 - ii) Disarm fear/anxiety.
 - iii) Divert attention.
 - iv) Hold attention.
 - v) Enhance memorableness.
 - vi) Enhance ethos.
 - b) Rules for using humor:

- i) Appropriate to group.
 - ii) Natural and spontaneous.
 - iii) Relevant to the persuasive effort.
- c) How Use Humor?
 - i) Exaggeration
 - ii) Surprise
 - iii) Incongruity
- d) High Risk Humor (sets audience expectations: "You're gonna love this" "Two alligators went into a bar . . .")
- e) Low Risk Humor (Uses everyday situations, prompts identification, pokes fun at self. OK if no one laughs.)

2) Fear

- a) What makes a fear appeal effective?
 - i) Susceptibility
 - ii) Severity
 - iii) Solvency
- b) What makes a fear appeal ethical?
 - i) It must be true.
 - ii) Speaker must be genuinely concerned with the welfare of the audience.

iv. How to Improve Pathos in Preaching:

- 1) Lowry's Homilitical Plot
 - a) Upsetting the equilibrium.
 - b) Analyzing the discrepancy.
 - c) Disclosing the clue to resolution.
 - d) Anticipating the consequences.
 - e) Experiencing the gospel.

2) Monroe's Motivational Sequence:

- a) Attention – getting attention.
- b) Need – describing the problem.
- c) Satisfaction – presenting the solution.
- d) Visualization – visualizing the results.
- e) Action – requesting action or approval.

v. The Pathetic Appeal of Non Verbal Communication: How Does Delivery Prompt Feelings?

1) Characteristics of ineffective delivery:

- a) Monotonous voice.
- b) Stiffness.
- c) Lack of eye contact.
- d) Fidgeting.
- e) Lack of enthusiasm.
- f) Weak voice.

2) How to Employ Non-verbal Channel:

- a) Genuinely feel/believe.
- b) Speak naturally/authentically.

c. Logos:

i. What is it?

- 1) Persuasive preaching uses the audience's knowledge, beliefs, and values. It uses the "enthymeme."
- 2) An enthymeme is a rhetorical syllogism created through collaboration of a sender and receiver on what is believed by the receiver to be shared premises, thus facilitating self-persuasion in the receiver.
- 3) A syllogism based on probabilities, signs, and examples, whose function is rhetorical persuasion. Its successful construction is accomplished through the joint efforts of speaker and audience, and this is its essential character . . . [Enthymemes] unite the

speaker and audience and provide the strongest possible proofs. Owing to the skill of the speaker, the audience itself helps construct the proofs by which it is persuaded.

ii. Some Examples of Collaborative Communication:

- 1) Irony
- 2) Humor
- 3) Metaphor

iii. Toulmin's Argumentative Layout:

- 1) Claim: the main point, the residual effect of an argument. Often marked by "therefore," "which shows that," "proves that," "so you see," and similar language.
- 2) Data: Proof, evidence.
- 3) Warrant: Reasoning which connects the data to the claim.
 - a) Note: Toulmin discovered that these are often unstated in everyday persuasion.
 - b) Thus Toulmin's theory is very compatible with Aristotle's theory of the enthymeme.

iv. Anticipating and Answering Objections:

- 1) Employ "Robinson's "three developmental questions:"
 - a) What does it mean? If the audience asks this, you must explain/teach.
 - b) Is it true? If the audience asks this, you must prove/persuade.
 - c) So what? If the audience asks this, you must apply/actuate.
- 2) Sunukjian's modification:
 - a) What do I need to explain?
 - b) Do we buy it?
 - c) What does it look like in real life?

Section 3 – Module 3 Lecture Notes

Lesson 1 – Theory of Sermonic Forms

1. What is Sermon Form?

- a. Terms used by preachers to refer to sermon forms:
 - i. Sermon Pattern
 - ii. Sermon Outline
 - iii. Sermon Design
 - iv. Sermon Shape
 - v. Sermon Structure
- b. The arrangement and coordination of the main body of a sermon according to two or more divisions that support the development of a given proposition – H. Grady Davis.
- c. It is the way in which the content of a sermon is proportioned and arranged. It is the skeleton that gives shape to the sermon. – Dennis M. Cahill
- d. It is a logical path of the mind. – Bryan Chapel

2. Importance of Sermon Forms.

- a. It gives guidance to the preacher. It helps the preacher to crystallize the order and proportion of the content of the sermon. – Chapel
- b. It gives guidance to the listener. It clarifies the parts and progress of a sermon in listeners' minds. - Vines and Shaddix
- c. It gives the sermon a sense of pace. - Vines and Shaddix
- d. It grants credibility to the preacher. - Chapel

3. Biblical Foundation of Sermon Forms:

- a. The Biblical writers and preachers did have a concern for design. - Cahill
- b. Forms are as numerous as the Biblical genres. The biblical writers were purposeful in their use of forms.
- c. Forms are as numerous as the Biblical genres. The biblical writers were purposeful in their use of forms.

4. Theological Issues that Affect Sermon Forms:

- a. Those who adhere to the “verbal plenary” inspiration of the Scriptures would naturally be more direct and propositional in their structure.
- b. Those question the veracity and truthfulness of the Scriptures may tend toward forms that are less direct.
- c. Overly vague and open-ended sermon forms are not congenial to an evangelical view of Scripture.
- d. Ecclesiology Affect the Form of the Sermon:
 - i. Sermon for Seekers – topical sermons
 - ii. Sermon for Emerging church – anthropocentric sermon
 - iii. Church as teaching station – didactic sermon
 - iv. Church as evangelistic station – inductive sermons
 - v. Church as healing station – topical, or anthropocentric, or inductive
- e. Anthropology Influences Sermon Form:
 - i. Propositional forms reflect an emphasis on humanity’s rationality.
 - ii. Narrative and story forms emphasis humanity’s living interaction to culture and environment.
 - iii. Inductive preaching reflects humanity’s quest to understand the unknown through the specific samples at hand.
- f. Our view of human condition affects our sermon forms:
 - i. Those who believe in human depravity: uses forms that are more direct.
 - ii. Those who believe that humans are basically good: design sermons for aesthetic impact; sermons maybe more vague, open-ended, and inconclusive.
- g. Theology of Preaching Affects the Sermon Form:
 - i. “Cognitive Model” of Doctrine (Traditional Homiletics) – the purpose of the sermon is to bring an idea or concept across the homiletical bridge, which connected the text and the listener.
 - ii. “Experiential- Expressive model” of doctrine – the purpose of the sermon is to bring a feeling, an emotion, or an event across the homiletical bridge, which connect the text and the listener. This model

focuses on the “non-informative and non-discursive symbols of inner feelings, attitudes, and existential orientations.”

- iii. NOTE: It is not necessary to choose between cognitive and expressive models for homiletics because sermons should communicate not just concepts but also feelings and attitudes as well.

5. The Implications of Theology of Sermon Form:

- a. The concern for form is unavoidable. The question for all preachers is: Which form most faithfully communicates the theology and life of this text?
- b. Sermons Forms are not Neutral: Sermons forms are theological issue:
 - i. Forms that are overly ambiguous and open ended are not compatible with the doctrine of verbal plenary inspiration of the Bible.
 - ii. A variety of forms can be used.
 - 1. Deductive forms
 - 2. Inductive forms
 - 3. Semi-inductive forms
 - 4. Narrative forms
 - 5. And others

6. Literary Concerns and Sermon Forms:

- a. Genres help to shape the meaning and the purpose of the Biblical texts.
 - i. List of Major Genres:
 - 1. narrative, prophecy, wisdom, psalm, gospel, epistle, and apocalypse.
 - ii. Subsets of Major Genres:
 - 1. miracle, law, parable, lament, exhortation, autobiography, lawsuit.
- b. Genres should bring something over into the sermon form.
 - i. Greidanus Approach –Five Questions to ask:
 - 1. What is the genre of the text?
 - 2. What is the rhetorical function of this genre?

3. What literary devices does this genre employ to achieve its rhetorical effect?
 4. How in particular does the text under consideration, in its own literary setting, embody the characteristics and dynamics described in questions 1-3?
 5. How may the sermon, in a new setting say and do what the text does in its setting?
- ii. Important question to ponder: How can the form of this text influence the form of my sermon?
- c. There is no such thing as right sermon form.
 - i. All forms are good as long as they pass the test of FORCE
 1. Faithful to the Text
 2. Obvious from the Text
 3. Related to the True Condition of Man
 4. Christ –Centered or Theo-centric
 5. Easy-to-follow towards climax.
 - d. Preachers should seek to use variety of sermon forms.
7. Culture and Sermon Forms:
- a. Extremes to avoid:
 - i. Focus exclusively and primarily with the world of the Bible and theology.
 - ii. Focus mainly to the world around us, on relevant communication.
 - b. A better approach:
 - i. Exegete the text and the audience.
 - ii. Be concerned with both the WHAT and the HOW of presentation.
 - c. Practical Suggestions:
 - i. The Bible should be the starting place of every sermon. Shape the sermon from the content and form of the text, not from the context of present day culture.
 - ii. Always do audience analysis.

- iii. Include your audience in your sermon preparation:
- iv. Ask how your homiletical idea be designed to speak to the present need of representative group of your audience.
- v. Discuss your sermon with significant members of your audience.
- vi. Recruit a sermon preparation team.

Lesson 2 – History of Sermonic Forms

1. Preaching in the Bible:

a. Preaching in the Old Testament:

- i. Revelatory Preaching – Means of special revelation. They preachers were originally charged with the task of proclaiming God's Word revealed God to man as they spoke.⁴⁸

1) Examples:

- a) Moses
- b) Jeremiah
- c) Isaiah
- d) Ezekiel

- ii. Explanatory Preaching – Means of Clarification. The preachers expound and explain the revealed Word to God's people

1) Examples:

- a) Ezra
- b) King David
- c) King Solomon

b. Preaching in the New Testament

- i. Evangelistic Preaching – Exposition of Old Testament Messianic passages in order to show that Jesus is the Christ.

- 1) But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.(John 20:31 NIV)

- ii. Didactic Preaching – Exposition of the Teachings of Christ and of the Old Testament to encourage growth and maturity in the church.

- 1) All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the

⁴⁸ John MacArthur, *Rediscovering Expository Preaching* (Dallas: Word Pub., 1997, c1992), 38.

man of God may be thoroughly equipped for every good work (2Timothy 3:16-17 NIV).

- iii. Revelatory Preaching – Special revelatory preaching done by the apostles and writers of the New Testament.
- c. What sermon form did the Apostles and Disciples used?
 - i. Preaching was a rehearsal of redemptive history (Peter in Acts 2)
 - ii. Preaching was an apologetic to the pagan culture (Paul in Acts 17)
 - iii. Preaching was an exposition of key doctrines (Paul in 1 Corinthians 15)
 - iv. Preaching was the unfolding of further revelation (John in Revelation)
- d. Notable New Testament Preachers:
 - i. The Apostles
 - ii. The brothers of Christ (James, Jude)
 - iii. Stephen (Acts 7)
 - iv. Apollos (1 Corinthians 3)

2. Preaching Forms of the Early Church.

- a. The Synagogue Sermon
 - i. The usual preaching method was to take scriptural verses out of context and to apply them to the religious and ethical questions of the preacher's time.⁴⁹
- b. The Homilies (homilias) of the early church.⁵⁰
 - i. Preaching was informal conversations or talks about the Bible.
 - ii. The practice of asking the preacher many questions, and answering questions asked by him, so as to make the homily to some extent a conversation.
 - iii. Lay-preaching was not an exception, it was the rule.

⁴⁹ Rabbi Louis Jacob, *The Synagogue Sermon*, My Jewish Learning, (January 2010), under "settings," http://www.myjewishlearning.com/practices/Ritual/Prayer/Synagogue_and_Religious_Leaders/What_is_a_Rabbi/Sermons.shtml, accessed April 12, 2010.

⁵⁰ John Albert Broadus, *Lectures on the History of Preaching*. (New York: Sheldon & Company, 1876), 46-47.

3. Sermon Forms of the Patristic Age – the sermon forms used by the Church from the time of the Apostolic fathers to the death of Chrysostom (407) and Augustine in 430 (AD 70-430).

a. Two Schools of Preaching:

i. The Alexandrian School:

1) Description:

- a) Centered in North Africa
- b) Marked by an allegorical hermeneutic

2) Alexandrian Preaching Form:

- a) Preaching as an allegorical rehearsing of salvation history.
- b) Preaching as catechesism of the faithful.
- c) Preaching as an apologetic to the pagan culture.
- d) Preaching as an exposition of key doctrines.
- e) Preaching as a part of liturgical worship.
- f) Would contribute to the Eastern Orthodox Church.

ii. The Antiochene School

1) Description:

- a) Centered in the Mediterranean
- b) Marked by a more literal hermeneutics.

2) Antiochene Preaching Form:

- a) Preaching as a literal exposition of sacred texts.
- b) Preaching as catechesis of the faithful.
- c) Preaching as an apologetic to the pagan culture.
- d) Preaching as an exposition of key doctrines.
- e) Preaching as a part of liturgical worship.

b. Some Notable Preachers:

i. Clement - Philosophical apologist

- ii. Origen - Allegorical apologist
 - iii. Cyril of Jerusalem - Catechetical expositor
 - iv. Cyril of Alexandria - Doctrinal pastor/theologian
 - v. The Cappadocian Fathers - Doctrinal apologists
- 4. Dark Ages or Early Medieval Period (430-1095).
 - a. Medieval Preaching Distinctive:
 - i. Preaching as apologetic against the growth of Islam.
 - ii. Preaching as the result of ecstatic experiences.
 - iii. Preaching as impartation of the mystical.
 - iv. Preaching as a call to militant faith.
 - v. Preaching as a critique of the cultural status quo.
 - vi. Preaching as mission to the unevangelized.
 - vii. Preaching as an aspect of the lectionary.
 - viii. Preaching as explanation of crucial doctrines.
 - ix. Preaching as catechesis of the faithful.
 - b. Fourfold Interpretation:
 - i. The Literal Sense what actually happened in the text.
 - ii. The Allegorical Sense the doctrinal significance for the contemporary church.
 - iii. The Moral Sense the ethical application for the contemporary church.
 - iv. The Anagogical Sense hidden allusions in the text that only the truly spiritual can understand.
- 5. Scholastic Age (1095-1361) – There was resurgence in preaching and the forms that prevailed were allegory and symbolism.
- 6. Late Medieval Period (1300-1499) – form of preaching was used by priests.
 - a. The “University Sermon”
 - i. Started by the Franciscans and Dominicans.
 - ii. It is best described using the metaphor of a tree:

- 1) From a very short trunk extend three major limbs;
 - 2) Then from each limb are three smaller branches.
 - iii. Take a central theme;
 - iv. Break into three points;
 - v. Divide each point into three subsections.
 - vi. This is the beginning of three point, two-joke, and one poem sermon.
- b. Puritan Plain Sermon Form.
- i. Arising in late-sixteenth-century Calvinism in England and New England.
 - ii. The form emphasized the exposition of Scripture.
 - iii. There are three major parts of the sermon:
 - iv. Comment on the ancient text in its ancient setting;
 - v. Draw eternal doctrinal points from the ancient text;
 - vi. Apply the doctrinal points to the current lives of those in the congregation.
- c. Similarities between the "University Sermon" and Puritan Sermon:"
- i. Both forms are deductive and propositional approaches to proclamation.
 - ii. They move from general conclusions to specific applications and utilize didactic, persuasive language.

7. Modern Time:

- a. Some Modern Voices of Homiletics:
- i. R. E. C. Browne
 - 1) Argues that the gospel should not be reduced to a standard structural formula (such as three propositions or interpretation followed by application).
 - 2) The sermon must authentically and artistically grow out of the character of the person preaching and relate to the form of revelation represented in the biblical text being preached.

3) Preaching should be more artistic poetry than philosophical prose.

ii. H. Grady Davis

1) The sermon's content determines the appropriate form, instead of a standard form determining how all content must be presented.

b. Modern Era Distinctive:

- i. Multiplicity of preaching styles
- ii. Influence of revivalism on preaching
- iii. Influence of frontier expansion on preaching
- iv. Influence of progressive theology on preaching
- v. Preaching as entertainment in a static culture

c. Catalogue of Preachers:

- i. Karl Barth (1886-1968) theologian before preacher, but influenced many other preachers with his theology; Father of Neo-Orthodoxy; Scripture becomes the word of God
- ii. R.G. Lee (1886-1978) typically textual-topical; extemporaneous
- iii. George Buttrick (1892-1979) influenced by social gospel movement; believed sermon should derive from text; expository more than topical
- iv. Norman Vincent Peale (1898-1993) Father of Christian self-esteem
- v. D. Martin Lloyd Jones (1899-1981) reformed and committed to Scripture; exegesis, meaning, and application; expounded small portions of Scripture; preached through books of the Bible
- vi. Billy Graham (1918-) evangelistic; orthodox theology; sincere preacher with simple outlines
- vii. Martin Luther King, Jr. (1929-1968) used Scripture to argue for civil rights; charismatic and simple style.

8. 21st Century Preaching Distinctive:

- a. Multiplicity of preaching styles.
- b. The eclipse of the sermon in mainline churches.
- c. The return of the sermon in evangelical churches.

- d. Renewed emphasis on expository preaching among Baptists.
- e. Debate over the significance of a sermon in corporate worship.

Lesson 3 – Essential Elements of Sermonic Form

1. Unity – all the points and sub-points of a sermon when combined form a single idea. Making sure that you are not overloading your people.
 - a. Tips for Sermon Unity
 - i. Effective sermon requires a strong focus.
 - 1) A sermon must be made up of only one idea; solitary concept; just one single thought; must have one clear sermonic claim.
 - 2) All points, sub-points, illustrations, and applications must point to this solitary topic.
 - 3) Effective sermon needs to say one and only one thing only.
 - ii. Write down your homiletical idea in one simple, crystal crisp, declarative theological sentence.
 - 1) Test all points and sub-points to make sure that it is supportive to it.
 - 2) Make sure that the introduction leads to it.
 - 3) Make sure that the conclusion points to it.
 - 4) Make sure that all illustrations and applications points to it.
 - iii. Make sure that you say your homiletical idea slowly.
 - 1) Define it clearly.
 - 2) Describe it unmistakably.
 - 3) Delineate it correctly.
 - iv. Make sure you say your homiletical idea correctly.
 - 1) Pronounce it distinctly
 - 2) Paraphrase it exactly
 - v. Reiterate it copiously.
 - b. Exercise:
 - i. Write down your homiletical idea based from 1Kings 19:1-15.

- ii. Rewrite the same idea in as many possible ways possible.
 - 1) ?
 - 2) ?
 - 3) ?
 - 4) ?
 - iii. Read your homiletical clearly with passion and emotion.
2. Movement – moving from one point to another point of a sermon. Making sure that you and your congregation had a smooth ride.
- a. Tips for smooth sermon movement:
 - i. Every sermon has a beginning, middle, and end.
 - ii. Introduction is crucial to get the congregation on-board the sermon bus.
 - iii. Smooth transitions keep the congregation inside the sermon bus.
 - iv. Good illustrations make our congregation comfortable inside the sermon bus.
 - v. We need to make sure that the congregation is able to follow our preaching from beginning to end.
 - vi. Think about the sermonic flow that moves from *itch* to *scratch*. - Eugene Lowry
 - 1) In the beginning of the sermon, the preacher raises an issue or concern for the hearers.
 - 2) Then increase the *itch* a level that the congregation would desire for it to be scratched!
 - 3) Name the *itch* and promise to scratch *it* at the right time.
 - b. Exercise:
 - i. Write down your sermon points based from 1Kings 19:1-15.
 - ii. Write down your introduction. What are the contemporary needs that parallel the world of the passage?
 - iii. Write down your transition for each point.
 - iv. Write your illustrations.

3. Climax – making sure that the itch is scratch. Delivering what is promise during the introduction.
 - a. Tips on cultivating Climax:
 - i. Don't create an itch that you cannot scratch.
 - ii. A preacher does not have to have all the answers, but he must be able to offer an answer to the very question he raise at the beginning of a sermon.
 - iii. The homiletical idea is what the preacher wants the congregation to feel, think, and act at the close of the sermon.
 - iv. A sermon is not a tour, rather it is a journey.
 - b. Exercise:
 - i. Write down your sermon conclusion for 1Kings 19:1-15.
 - ii. Write down your applications.

Lesson 4 – Review of Classical Sermonic Forms: Deductive Sermonic Patterns

1. Deductive arrangement – the idea appears in the introduction, and the body explains, proves, or applies it.
 - a. An idea to be explained – the idea is presented in the introduction, and the points in the sermon are steps in the explanation of the idea.
 - b. A proposition to be proved – the idea is stated in the introduction like the proposition of a debate. The points are proofs of the proposition.
 - c. A principle to be applied – the idea I stated in the introduction or first point as a principle of faith or life. The remainder of the sermon applies the principle to daily experience.

2. How Does It Look Like?

- a. An Idea to be Explained

Introduction:

- I. Contemporary attention-grabbing statement that creates a need for the Idea.
- II. Passage and Exegetical Idea
- III. Homilitical Idea
- IV. Transitional Statement

Body:

- I. Definition/Explanation
- II. Description/ Restatement
- III. Delineation/Distinction

Conclusion:

- I. Summary
- II. Application

- b. A Proposition to be Proved:

Introduction:

- I. Contemporary attention-grabbing statement that creates a need for the Idea.
- II. Passage and Exegetical Idea

III. Proposition/Homilitical Idea

- a. Definition
- b. Explanation

IV. Transitional Statement

Body:

- I. Proof 1
- II. Proof 2
- III. Proof 3

Conclusion:

- I. Logical Conclusion
- II. Application

c. A principle to be applied:

Introduction:

- I. Contemporary attention-grabbing statement that creates a need for the Idea.
- II. Passage and Exegetical Idea
- III. Homilitical Idea/Principle
 - A. Definition/Explanation/Restatement of Idea
 - B. Proofs

Body:

- I. Application 1
- II. Application 2
- III. Application 3

Conclusion

- I. Summary
- II. Challenge

3. Practice: Romans 12:1-2

- a. Create an "Idea to be Explained" outline.
- b. Create a "Proposition to be proved outline.

- c. Create a “Principle to be Applied” outline.

Lesson 5 – Review of Classical Sermonic Forms: Inductive Sermonic Patterns

1. Inductive arrangement – the introduction introduces only the first point in the sermon, and then with strong transition each new point links to the previous point until the idea emerges in the conclusion.
2. How Does it Look Like?

Introduction:

- I. Attention grabbing statement that creates a need for the Idea
- II. Text
- III. Point 1/Complement 1
 - A. Meaning
 - B. Proofs
- IV. Transition

Body:

- I. Point 2/Complement 2
 - A. Meaning
 - B. Proofs
 - C. Transition
- II. Point 3/Complement 3
 - A. Meaning
 - B. Proofs
 - C. Transition

Conclusion:

- I. Homilitical Idea
- II. Application

3. Practice: Practice: Romans 12:1-2 – Create an inductive sermon outline

Session 6 – Classical Sermonic Patterns: Semi-inductive Sermonic Patterns

1. Semi-Inductive Arrangements - bring together components of both arrangements to lead the audience to an understanding of the exegetical idea.
 - a. A subject to be completed – the subject of the sermon appears in the introduction. The main points are the complements of that subject.
 - b. Induction-Deduction – the idea is stated some place in the middle of the sermon. The introduction and the first point lead up to the idea, then the remainder of the sermon proceeds deductively to explain, prove, or apply the idea.
2. How Does It Look Like?

- a. A Subject to be completed:

Introduction:

- I. Attention-grabbing statement that creates a need for the idea.
- II. Text
- III. Exegetical and Homilitical Subject

Body:

- I. Complement 1
 - a. Meaning
 - b. Proof
 - c. Application
- II. Complement 2
 - a. Meaning
 - b. Proof
 - c. Application
- III. Complement 3
 - a. Meaning
 - b. Proofs
 - c. Application

Conclusion:

- I. Homilitical Idea

II. Challenge

b. b. Induction-Deduction:

Introduction

I. Attention-grabbing statement that creates a need for the idea.

II. Text

III. Point 1/Complement

a. Meaning

b. Proofs

Body

I. Homilitical Idea

a. Meaning

b. Proofs

II. Application

Conclusion

I. Summary

II. Challenge

3. Practice: Practice: Practice: Romans 12:1-2 – Create a semi-inductive sermon outline

a. Subject to be completed

b. Induction-deduction

Session 7 – Narrative Preaching

1. Narrative Preaching – expounding and applying a biblical text using storytelling as a technique.
2. Advantages of Narrative Preaching:⁵¹
 - a. Closer to the biblical form. Thus less likely to distort the text.
 - b. Naturally maintains interest. Thus recreates rhetorical impact of the text.
 - c. Communicates more holistically involving emotion, intuition, and imagination as well as cognition. Thus helps change the mind, will, and emotions.
 - d. Communicates less directly. Thus helps get around defenses.
 - e. Gives preachers a break from the routine. Thus preaching can be joyful, not just “doing church.”
3. How to Design Narrative sermons:
 - a. Choose the pericope.
 - b. Exegete the passage and discover the exegetical idea.
 - c. Determine sermon purpose.
 - d. Form the homiletical idea and decide when/how to communicate it.
 - e. Do a plot analysis.
 - f. Notice any literary device or features.
 - g. Do an audience analysis
 - h. Decide your sermon approach
4. Approaches to Narrative Sermons:
 - a. Running the Story - the story, application, and contemporary examples are all interwoven throughout the sermon.
 - i. Example: 1Kings 19:1-15
 - 1) We all have our low point. Like Elijah, we run away in fear and try to seek refuge in God’s presence - the church.

⁵¹ Greidanus, *The Modern Preacher and the Ancient Text*, 144-154.

- 2) So God give us provision and power to be in his presence.
 - 3) But God's presence is not the end. Like Elijah, God is sending us back to the very world we are trying to escape.
 - 4) And Like Elijah, we respond in faith and obedience.
- b. "Pure Narrative" - The narrative sermon is a creative contemporizing of the biblical story.
- i. Example: 1Kings 19:1-15
 - 1) Maala is a Christian who really love the Lord. He is the only believer in the family. (Stories of witnessing success...etc.)
 - 2) One Sunday morning, his father told him (bad news... persecution 1.) Then his wife...(bad news persecution 2.)
 - 3) He decided to stay away from home... and take refuge in the church.
 - 4) In the church.... (presence of God).
 - 5) Now he is ready to go home and live as light and salt.
- c. Tell the Biblical Story and then Tell a Contemporary Story - The preacher may tell the biblical story and end by sharing a personal story or stories that mirror the Biblical story.
- i. Example: 1Kings 19:1-15
 - 1) Elijah run away scared.
 - 2) I once run away very scared too...Here is my story.
 - 3) Another person that experienced similar circumstance is... This is how it happened
 - 4) So you see... God allowed us to be scared... to be frightened...so that when we are refreshed...re-strengthened ...we can...
 - 5) Now I am serving more passionately than before!
- d. First Person Narrative Sermon – (Dramatic Monologue) –The preacher may tell the biblical story in the perspective of one of the characters
- i. Example: 1Kings 19:1-15 (The Preacher tells the story in the perspective of the angel)
 - 1) Elijah was a very courageous and faithful prophet.

- 2) But one day his bravery and faith give way.
- 3) He became suicidal... he was soooo hopeless.
- 4) But God was not through with him yet.... God never give up on his despondent servant.
- 5) So God send me to feed him
- 6) The he journeyed to meet God ... 40 long lonely days of journey
- 7) Then God appeared to him!
- 8) What is this that God does for HIM?
- 9) After all his weakness and complaints....God still has a job for HIM...HALLELUYAH!
- 10) Isn't God good? He never gives up on his servants. He still has a job for you!

5. Practice: Chose any narrative passage and create a narrative sermon:

- a. Running a story
- b. Pure narrative
- c. Biblical/Contemporary story
- d. First person narrative

Session 8 – Other Sermon Forms⁵²

1. Exegesis – Interpretation – Application Sermons: “The Puritan Plain Style of Preaching”.

a. Sections of Puritan Plain Style of Preaching:

- i. Biblical Exegesis
- ii. Theological Interpretation
- iii. Hortatory Application

b. How Does It Look Like?

Introduction → Exegesis → Interpretation → Application

c. Description of the Form:

- i. The introduction foreshadows the sermon's main idea.
- ii. The exegesis portion walks through the text, offering commentary on its meaning in its contexts.
- iii. The theological interpretation unfolds the doctrinal or ethical issue addressed in the text for the contemporary hearers.
- iv. The application is behavior-oriented proclamation.

2. Verse-by-Verse Sermon: Running Commentary/homiletical commentary.

a. Sections of Verse-by-Verse Sermon:

- i. Exegesis – intended meaning of the text to its original audience.
- ii. Application – contemporary relevance of the ancient text.

b. How Does It Look Like?

Introduction → Exegesis → Application → Exegesis → Application → Exegesis → Application → Conclusion

c. Description of the Form:

- i. The sermon form works in a pendulum fashion, moving back and forth between exegesis of the text and its application.
- ii. A running commentary on the passage for the day.

⁵² Adopted from: O. Wesley Allen Jr., *Determining Form: Structures for Preaching*.

- iii. Preachers identify the major divisions of the text.
 - iv. The sermon follows the structure and flow of the text.
- 3. The Four Pages Sermon – law-gospel approach to preaching.
 - a. Sections of the Four Pages Sermon:
 - i. The *first page* focuses on the *problem* described in or lying behind the ancient biblical text of the day.
 - ii. The *second page* moves via analogy to the manifestation of the *problem* (human condition) in the world today.
 - iii. The *third page* return to the ancient text to elucidate how God addresses the human condition addressed in the *first page*.
 - iv. The *fourth page* moves by way of analogy from the ancient description of grace to a vision and experience of the gospel in today's world.
 - b. How Does It Look Like?
 - i. Standard Structure:
Ancient Problem→Ancient Answer→Contemporary Problem→Contemporary Answer
 - ii. Alternative Structure:
Contemporary Problem→Ancient Problem→Ancient Answer→Contemporary Answer
 - c. Description of the Form:
 - i. It is inductive sermonic form.
 - ii. It moves from human problem (sin) to divine answer (good news) but in a way the hearers stay engaged because they do not know the destination at the beginning of the sermon.
 - iii. The term *page* refers to the structure of the sermon. The sermon has four movements.
 - iv. The sermon travels in two directions: exposing the human problem (ancient and its contemporary manifestation), and exploring the solution (good news both ancient and contemporary).
- 4. The Valley Sermons – the preacher moves inductively from itch to scratch.
 - a. Sections of the Valley Sermons:
 - i. The Itch – refers to the issue which the preacher wants to address in the sermon.

- ii. The Scratch – refers to biblical answer/solution that the preacher wants to present for the Itch.

b. How Does It Look Like?

i. The Valley Form

Introduction→Itch (Problem/Issue) →Hinge→scratch (Solution)→Good News

ii. The Four Pages Form as Variation of Valley Form

Introduction→Itch (Contemporary and Ancient Problem) →Hinge→Scratch (Ancient and Contemporary Solution).

iii. The “Lowry Loop”

Itch [OOPS (Upsetting Equilibrium) ->UGH (Analyzing Discrepancy) -> WHEE (Experiencing the Gospel)] →**Hinge** [AHA (Disclosing the Clue to Resolution)] →**Scratch** (Anticipating Consequences).

c. Description of the Form:

i. The sermon begins with the introduction of the *Itch*.

- 1) The itch can be of range of issues: ethical issue, theological question, sociopolitical situation, or personal struggle.
- 2) If the issue is the mind of the hearers: “plow on!”
- 3) If the issue is foreign to the listeners: introduce topic slowly.

ii. The preacher slowly takes the congregation down deeper into the painful, distressing, or confusing concern (*descent*).

iii. A *hinge* is offered that will introduce *Scratch*.

iv. The *Scratch* allows the congregation to experience the *good news*.

5. New Hearing Sermons – the preacher uses inductive logic to present a view of some issue that goes against a commonly held understanding of the issue. The logic is NOT A, THUS B!

a. Sections of Hearing Sermons:

- i. Opening Movement – Fair and clear presentation of a commonly held understanding of an issue and the plausible question concerning this common understanding.
- ii. Middle Movement – Clear presentation of reasons why the common understanding in question is the best option.
- iii. Closing Movement – Clear presentation of theological or ethical proposal to replace the commonly held view.

b. How Does It Look Like?

“A”→Not “A”→Hinge→ “B”

c. Description of Form:

- i. Inductive in mode.
 - ii. Useful in addressing common misinterpretation of biblical text.
 - iii. Useful in clarifying theological and ethical views.
6. Negative to Positive Sermons – the sermon opens with a question, proceeds through a range of possible answers that the preacher rejects, and then closes by proposing an answer that he preacher hopes the congregation will accept.

a. Sections of Negative to Positive Sermon:

- i. Introduction-opening question that introduces the itch.
- ii. Negative Answers – series of proposed answers rejected by the preachers.
- iii. Positive Answer – the answer that the preacher proposes to the congregation as the best alternative to the ones rejected.

b. How Does It Look Like?

Introduction (ITCH)→Not “A”→Not “B”→Not “C”→Hinge→Yes it is “D”
(SCRATCH).

c. Description of the Form:

- i. The negative sermon form works inductively.
- ii. The length of the introduction depends on the awareness of the congregation over the issue.
- iii. Questions posed may vary from exegetical, doctrinal, or ethical issues.
- iv. Discussion of the negative answers must be fair and thorough.
- v. Presentation of the best option must be clear, thorough, and convincing.

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